Aspiration, Inspiration, Silence

Observation, Participation, Experimentation

Compilation

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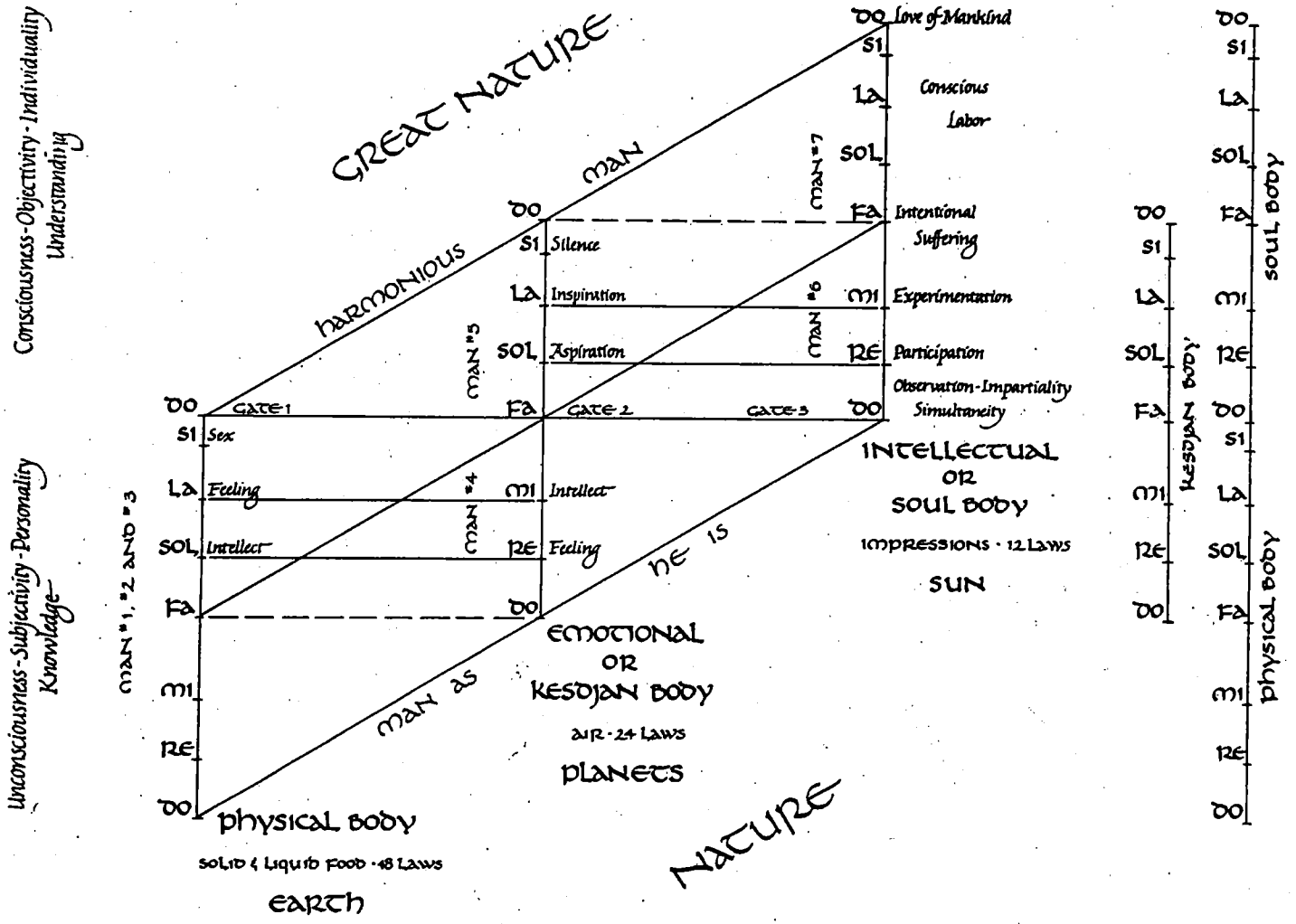
Consciousness · Objectivity · Individuality
Understanding
Unconsciousness · Subjectivity · Personality
Knowledge
GREAT NATURE
NATURE
MAN
HARMONIOUS
MAN AS
HE IS
MAN #1, #2 AND #3
MAN #4
MAN #5
MAN #6
MAN #7
DO Love of Mankind
SI
LA Conscious Labor
SOL
FA Intentional Suffering
DO SI Silence
LA Inspiration
MI Experimentation
SOL Aspiration
RE Participation
DO GATE 1 FA GATE 2 GATE 3 DO Observation · Impartiality Simultaneity
SI Sex
LA Feeling
SOL Intellect
FA
MI
RE
DO
INTELLECTUAL OR SOUL BODY
IMPRESSIONS · 12 LAWS
SUN
MI Intellect
RE Feeling
DO
EMOTIONAL OR KESDJAN BODY
AIR · 24 LAWS
PLANETS
PHYSICAL BODY
SOLID & LIQUID FOOD · 48 LAWS
EARTH
KESDJAN BODY
SOUL BODY
PHYSICAL BODY

M907 - Asp., Insp., Silence

[Description of I Am exercise precedes this excerpt]

One must not, in work, force oneself, concentrate or focus, but one must on the other hand become passive to that what is of a higher quality which then will function as a positive force force on oneself and this is expressed by the term porosity. One must make one's mind porous to be able to expand and in that expansion taking in qualities of a different kind - etherial - from outside or those that are already inside as it were united or collected together in ones mind so as then to establish in the saying of "I" the relationship with that what is one's heart. It is this process that can take place when one inhales has much more in it than just this but the simplicity of it indicates immediately that I must have towards Work such freedom from my ordinary existence on earth and the usualness of considering it so God-damned seriously that I must have a faith that I'm I say happy, that is an openness towards, a joy of living, a thankfulness of being alive, an openness towards that what I expect as it were from life to give me and it is this kind of Aspiration that will help me to go higher than what I am now. I wish constantly to go away from earth. This is why I want freedom. This is the Aspiration in my mind that will help me to make things light.

And then when the relationship in "I" is established with that what is my heart, my heart receives a different form of that same Aspiration. This time, it's turned inward and it's called Inspiration. That produces the real wish to continue to live. You see then life has that value that I don't want it to stop. And I also know that as long as it is within one's body and I keep my body in good shape that then that what is alive has a chance to develop further. You see on this whole process of I am, the process of inhalation and exhalation, it has to do with the possibility of a growth of Kesdjanian body and the anchorage first in one's feet and the lifting up by means of the mind concentrates, that is, is (resolved) in the possibility of growth of Kesdjan in accordance with the Sol La Si and that's why the Sol in that is Aspiration and the La is Inspiration and the Si-Do as I've said many times is exactly that Silence of total relaxation.

You see at the Si-Do of Kesdjan one has to realize that all influences of the body should be eliminated. Otherwise the Si-Do of Kesdjan will never be free. If there is still the slightest adherence to that what is physically let's say desirous even of making itself known it will affect my feeling and it will affect my emotion. When that kind of freedom can be reached, that is, whenever there is a (mount) of that what keeps me in my feet on earth is drawn up by means of the exhalation process I become then as if I walk on what I have taken in as air. You see it's an interesting process how one by means then of breathing can be reminded. But it has to be that kind of breathing that is controlled by one's "I" because if that isn't there, if the breathing is only left to the body and the mind as it is at the present time will not do you very much good. It will give you a feeling of exhilaration but it will not give you food for growth. All it will do is to help you to become a little bit more alert. It will not help you to Wake up. If inhalation and exhalation in accordance with what I have now said with the exclaiming of certain words which function at that time like a mantra the "I" and the Amness then it is possible that out of this quantity of air functioning in the way it does within the body that then Kesdjan grows because of Aspiration, Inspiration and Silence.

It is sometimes difficult to understand this. Immediately when one thinks about it the mind starts to have phantasies. It imagines all kind of possibilities because it has really in itself when it is once started off by means of such a feeling the mind is then willing to go along because it has recognized the one possibility of an exchange between that and one's heart. And it will continue on that road and then it goes the wrong way. Because the mind is not capable of sustaining the level of being which then exists in one's heart. A long time will be necessary but the parallelism of as you know the Sol La Si and the Do Re Mi of intellect will help each other. It has to come from Kesdjan and it goes over into the Do Re Mi of Intellect and although the Do is representing only the ABC, Re and Mi represent certain special ways of the usage of conscious efforts, not as yet in the sense of creation of something that will help one and then it could become Conscious Labor .

But the consciousness that can be used when once there is that kind of an insight, a realization of the necessity of being Awake or the necessity of Impartiality also the understanding of the Moment, then one dares on that kind of a

basis to return to Earth. It is as if one is then lifted and returned, lifted and returned. But one remains during that period as in breathing, inhaling and exhaling, one is then in that conscious state objective and returning to earth to participate going from the periphery to the center and returning from the center to the periphery. This is the pulsation of life. This is the way it can be established in a similar rhythm as breathing can be established in a certain rhythm and now when one understands that life can be connected with that it will give in the breathing exercise a perspective of really wishing to Wake up and Participate not only to Wake up but to return to Earth and then fulfill ones duty on Earth as if in exhalation one returns to Earth by means of one's feet.

When you remember this, when you walk, when you will breath and you will try it, and then when you are light and your walk can indicate this when your steps can become springy. I mean by that when you lift them up as if there is real vitality and that you lift from one foot to the other as if almost you dance but it is not a dance, it is just a rhythm of a little bit away from earth but you are happy. This posture of walking as if on air of course, walking with the ball of your foot pushing it each time just a little bit more (intently) forward and then when the other foot comes on the ground it sinks in (- - -) the ball of your foot is flat. Try this sometime when you have your shoes off and also when you have your socks or your stockings off and walk on the floor and walk that way slowly. If you want to increase this particular posture, you can stretch out your hands, your arms sideways and walk then as if they are wings and then if you really want to have the complete posture you lift up your head. And as you breathe you then with your head look forward in space. This is the way an angel walks although an angel need not be conscious. I hope you can walk with springy feet.

M959 - Experimentation

- - - the Obligatories will always be the fundamental starting of the movements, in exactly the same way as work in life and in whatever conditions we may meet always is based on the simplicity of the ABC of the observation, of the impartiality, of the simultaneity. On one little bit of a scale of a series of three. Or on a little larger scale. Observation with everything it involves; Participation and a certain form of Experimentation. Also again the triad as represented by Do Re Mi of a certain octave and again after the development of an Emotional body which in its Sol La Si, again a triad, is represented by Aspiration as Sol, Inspiration as La and Silence, which sometimes I am sure you don't understand, as Si of that octave. Parallel again with the Do Re Mi of Intellectual which is exactly the same as what I said a little while ago as Observation, Participation and Experimentation.

Now it is not easy for you to understand that Experimentation and Silence go together. I'll explain it because if you see the parallelism between these two so-called bodies, two octaves, Si comes at the same (- - -) as Experimentation. Experimentation requires for oneself a unity within, which unity is helpful in directing that whatever the body and, to some extent, whatever ones feelings one wants to give experiment to and if one wants to experiment correctly, it is necessary that this unity within oneself is in absolute equilibrium. I call this now absolute because it's the only word that I could use to distinguish it from any kind of an existence. The absoluteness consists in this unity in man in the way he is then always and everywhere and that that what is really he as he is and should be without disturbance. This is called Silence. This is Silence within. This is the ultimate for man on earth to reach before he has a possibility of leaving earth. This is the possibility when silence of that kind is understood it will produce in man a possibility of sending emotional energy - an extra amount of emotional energy over to the Intellectual body at the point Fa and then the Experimentation will change into the creation of conditions in which one will intentionally suffer for the sake of work.

- - - I ascribe to the sun as my mind being superior. And that is all the mind is supposed to do. No further admirations. No further looking at the mind in awe. It is a very simple kind of thing fulfilling its functions only as being able to help maintain and to bring about a balance between that what is Earth and the Sun. But the central point of the universe for me, for me as coming from Earth, is my Emotional center. It is my heart. Now what happens. The three are now you might say rotating with the Sun as the center, the Planets - and this one planet, the emotional one, around it and the Earth again circling around that in its own way in accordance with rules that are prescribed by the Sun. There is a certain time that is necessary for this kind of rotating to take place for any length of time until certain conditions have been fulfilled. No one knows how long. It depends on the condition of Earth, how much it is influenced by the Sun as objectivity and it will depend on the intensity of ones Emotional center in wishing this influence to take place.

The Emotional center has two functions. It has an aim and I mean now by Emotional center that what is centrally located in one's heart. In the first place it has an aim to bring about a balance between that what is head and that what is so called hand. Between the Sun and the Earth. Between the mind and the body. And in the second place it has a function in the direction forming a link between the level of being as represented by man the way he is in an unconscious state to the possibility of reaching a state of consciousness. It is a state of Self-consciousness that one is interested in in the first place. It is necessary to see that this state of consciousness is comparable to the fuller development of Kesdjan body. Not Soul.

The development of Soul is separated from that and can only follow - when Kesdjan has been sufficiently developed and that the Soul body would represent Cosmic Consciousness. But there are relationships there that you do not understand and for the time being our interest now is to become Self-conscious. It does mean that the Emotional center has to be placed in ones heart. It also means that there is a possibility of a development in the Sun of an "I" which at the proper time could return to Earth in order to do on the spot like a descent of Beelzebub to the Earth to

help on the spot to correct conditions which are not right from the standpoint of consciousness.

This particular step that takes place, if you can consider it a step, is a formation of fusion between the three centers in which the emotional center plays the most important part. It is as if in this circling around there is a constant attraction between the three different parts and that the emotional center remaining in the center is because of this centripetal influence brought up away from the level in which it now rotates. It is like a typhoon. A swirling wind which circulates around and makes a spiral and is lifted up towards the higher level of being. Sometimes it is like a twister. It is like a wind of that kind. Whatever it is it becomes after the intent of fusion of the three centers in one the unity of man whenever he is in himself contained, and whenever in himself he realizes that all three centers have the same aim. That his personality gradually under the influence of the different two things, that is, one the Objective Mind and the other an Objective Conscience, will give and become the determining factor of that what is possible unity of man; that then the Emotional center has fulfilled its function of the first kind of helping to unite because it happens to be the balance between the other two and at the same time it is lifted up towards something and then in this link to the next higher level, emotional then becomes positive for the next level. It's interesting you might say because it changes its sign.

As neutralizing force it has only the sign between plus and minus; as a link towards the next level it has become positive. On the next level it finds that what is negative. Negativity means on that level - on the level of Self-consciousness - that what is there already for the maintenance of that level coming from Earth with a desire for further growth - this neutralizing force becomes positive in relation to that what is negative and the conditions on the next level - that is the level of Self-consciousness - are in principle the same as for man on earth. Again a neutralizer has to be found. It will be found by means of an understanding of what is Kesdjan body. And that neutralizer at that level is Silence. But this kind of Silence is this time related consciously. If you see the chart you remember the Sol La Si of Kesdjan - it runs parallel to Do Re Mi. Do Re Mi of Intellectual body. Fa of Intellectual body is Conscious Labor and Intentional Suffering. The Sol La Si of Kesdjan are Aspiration, Inspiration and Silence at Si. And it is the unravelling and

becoming free in the Si-Do of Kesdjan that will give the possibility of over-bridging Fa of Intellect and there produce conditions which will yield in the Sol La Si of Intellectual body a conscious center in which it will know what is the place of man not only on Earth but what is the place of his Self-consciousness and the relation for man then to become part of a Cosmic Consciousness.

That what is La on that scale is his Cosmic Conscience and what is Si-Do on that scale is the possibility of union in the form of what from his standpoint is nirvana. Now this Sol La Si of Intellectual body belongs to the second cycle of the enneagram. And it is between the point 9 and the point 3 when it goes around for the second time. When it finishes in the second cycle going from three to six and from six to nine it is in the presence of God and it is this fulfillment of man, the realization of his cosmic possibility, going from his Self-consciousness through Cosmic understanding to unity with Infinity. I don't want to go too far in detail about that because it isn't necessary.

What I mean to say simply is that our aim at the present time is the form of Self-consciousness available to man and that he ought to be able to realize that on Earth. And that on Earth, even if he could go further and he could become Man Number Seven, that whenever he is seven he is not of Earth any longer but that for the time being what is necessary for man in order to grow is that at a certain point comparable to the development of "I" and "I" in its own octave reaches a state of permanency when in that octave "I" has crossed over into its own So La Si. This is the point of fusion with Earth. It is the point in which that what is objectivity returns to Earth; that what is "I" then starts to guide. It is the beginning of formation of Will for the body and a changeover of any kind of a wish concentrated in whatever it can be in the fusion having become a real desire for wishing to unite with God.

Now you see I want to say these things in order to give it again and again a kind of perspective for yourself. Because you will need it. Because otherwise the humdrum existence of ordinary life will prevent you from seeing these things and every once in a while trying to remember that it has a very definite perspective that then at such a time knowing this and also perhaps to some extent experiencing it that then there is in you born a little bit more of a wish really to want to work.

Because you see it is important that this kind of a wish is maintained. If it isn't and ordinary life as earth as we are with it and as our time is taken up with all the so-called necessities of life they will crowd out constantly in oneself the possibility of spiritual development. And although we give to some extent lip service to that and that sometimes we are a little bit satisfied by simply being in the presence of something that looks and feels holy that it does not mean it is translated as yet into the actuality of Working. And that nothing will come to man unless he does. Unless he is honestly and sincerely applying that what he knows with the force of his feelings making him do things that otherwise he would not do.

So in that light you look at this task. You try to remember what is really behind it all. Where is the place of it. One says Self-consciousness. One says in the real sense of the word religion or really correct or cosmologically speaking as if His Endlessness could watch one or be with one. If this kind of thing is born in one that one knows once and for all and that means permanently as a form of commitment that work must be done. That from the standpoint of development of earth work must be done. That even on the cosmological scale earth becoming a real planet instead of the unfortunate one that that is you might say in the cards because it has to be that way. There is no reason to assume it will not be that way even if we in our limited time span will be unable to assist in it and for that reason what Work really means is to be under the influence of a catalyzing influence and to run ahead of earth if we possibly can after having paid all our debts that then in the time that is allotted to us on earth that we can by means of this catalyzing influence of objectivity of work on oneself really make the process of this kind of a conversion in a more or less reasonable time and that during ones time-life one can reach certain states which are not necessarily bound any longer to the conditions of Earth. Again it comes to the foreground you see the real reason why one wishes. That is to be free from bondage. It is to be really free to be able to choose. Really free to say I do. And to be able to say I don't. Again and again to know what to say or not to say and how to say it, how to be at any one time and to have that kind of control at the same time required kindness, required benevolence, required possibility of help. the necessity of understanding mankind as a whole and perhaps if one Works, ultimately to be able to Love mankind as one loves oneself.

Whatever it is that is that is as perspective at such a great distance sometimes and it is like a strange phenomena of not being able to understand it quite with one's vision but it looks as if that what is originally a line of vision which makes the perspective all of a sudden is telescoped into a point of a realization of existence now. This of course is again the same kind of phenomena that changes into the noumena for me or that what is finite changing to infinity. That what is now a form of time or space now becomes the reality of a moment or a point. I wish that we could have much more of such moments. I wish that it could be possible and of course it is possible particularly on a day of austerity, to have the experience of that kind of realization of existence as if everything has dropped away and all that is left is us. As if that what I consider the rest of the world has remained in existence but I do not perceive it. As if at such a time that what I now wish to perceive is that what is inside of me realizing that that what is inside and having become permanent is now not moving and becomes because of that dependable. That this kind of solidity within man only can be reached when I constantly add more and more facts of an absolute kind to my knowledge of objectivity and that the only time then when that has been accumulated and parallel to that that my Conscience has started to grow that then in the moment of fusion I am one with that what I always was and always will be time without end; that then the real meaning of His Endlessness becomes clear because then that what is in existence is in existence without form.

I say I hope that sometimes during the day sometimes maybe in the morning sometimes as I say on a day of austerity it could happen to one that at a certain time a certain moment a certain event takes place with one in which one realizes that one exists and the realization of that existence is that life still demands a continuation of expression. That is all we can hope for because we are still on earth and we are still bound and we are not able as yet to fly away. But in the realization of this what is life that the necessity is still required to become a phenomena representing life that then the essence of one's manifestation becomes Life in itself and takes up that what is phenomena and changes into the reality of being. When this happens and it can happen; it should happen that day and then knowing the taste it can happen early in the morning it can happen on any ordinary day as it were whenever you happen to wake up I hope refreshed and that before you go into the regular activities whenever there is that possibility of the waking state

physically, opening one's eyes and again almost immediately becoming aware of the fact that this body exists and that at that time as a result of a good restful sleep the centers are much freer than the evening before, perhaps completely free, but in any event much more mobile so that they then under that kind of an influence of the sleep having become that they represent a state of being awake in the real sense of the word and it is at that time when I sit but I am alive and I enjoy it that is something in me then responds in my emotion grateful and thankful for the fact of existing and together with the wish that that day - that day -might be exceptional because that what I then accept for myself to be remains with me during that day. I say such a moment of an experience of life, gratefulness of an existence and then at such times all faith can move all mountains. Nothing at that moment is too much. One is already as if away from all the cares and worries of Earth and for that one moment one is in the hands -sometimes I would say in the lap of God, as belonging to that what is the totality of all living and now at this moment I realize that that what is life in me is bound and still in prison but I know it and that is the big thing. Because the realization of the limitation of myself will be for me possibility of finding a way out and that then that wish of wishing to get out of that prison - the concentration of everything that is then within me trying at that moment to realize I am alive or I say - "I am".

It is very strange that at that moment the prison does not exist. You won't believe it because it sounds paradoxical. To the intensity and the real intent; to the degree of my real wish to be; and to the devotion which could be at such a time in the posture of ones body - in that is the realization of this strange phenomena that regardless of my manifestation wherever I may be as human being I am not that human being but I am free. It can happen during such a day. After it could happen. I hope it can happen then when you wake up in the morning. Your day will be entirely different. It will of course be colored by the experience. You must have belief that it is possible for you. You must not simply put it aside and say well we'll have to leave that to the holy man. You are - when you wish. When one wishes - one can. But you must wish really and you must be awake when you wish. When one wishes to be awake one can be. Because then one does whatever is needed to be awake, or aware and maintain it, or be Conscious and Conscientious, or Conscientious and Conscious. One and the other will help each other.

Again the parallelism that the Kesdjanian Sol La Si with the Do Re Mi of Intellect - it goes hand in hand constantly - a development of Observation with whatever impartiality is needed - whatever is there as simultaneity. The possibility of Partaking in my movements, phenomena, manifestations, my wish to put myself in situations which are a little unusual and I call it Experimentation - all belongs parallel to the Sol La Si of Kesdjan. Aspiration. Inspiration. Aspiration towards the outside - inspiration to that what is within - producing within me at Si the Silence required for the being able to listen to the voice of my Conscience. This is the Kesdjanian existence.

It is possible for man to experience it on Earth. is possible for man to become permanent regarding his emotions. It is possible for man to become man number five if he really wishes and at the same time man number 6 because his mind will start to grow. As far as the possibility for man number 7, it is the distance. A great deal still has to be done because that would reaffirm man for what he is and then could become in that sense harmonious. Don't lets talk about that too much. We are building. A little brick here and a little brick there day after day moments, minutes seconds, after each other time and time and time again - we still express it as a form of time; it is a function of time. Before that is dissolved into a timelessness again many things have to be done. Many bricks.have to be built. Put on top of each other. We are building a house of spiritual existence. We still wish somehow or other to live in it. We are sometimes at the foundation; sometimes already on the roof. Sometimes it leaks. Sometimes it is too cold. It is too windy. We have not the proper protection as yet. There is not enough heat. There is no furniture. It is just blank space. There is not as yet decoration. Not as yet simple equipment. Surely not as yet sufficient to invite God to come and spend his time. This is work. If you look at the day as a brick and you're building always each day a new brick, with your work, the sweat of your brow as cement, the energy to be spent in lifting that brick in the proper place; that is, placing your day in the proper relationship of that what is your life. Thousand and one days. Constantly working on that what is your aim. To see it, to live, to wish to live, to start to be grateful in the morning and to say yes to life, not to deny it but to go through with it and to continue until you die and maybe later after death to continue and continue.

Purgatory overbridges our present life through death into the possibility of further existence. This is man number seven. It is for that reason that His Endlessness visits the planet Purgatory. Because after man number seven, God takes over. Before that it's only preparation to fulfill the functions of man on Earth and to pay and to say then at such a time when that has been done to kiss goodbye to Mother Nature and wish her well. To be wherever She is let her be and then one is opening up to the possibility of a further growth, this time in accordance with different laws. Sometimes one says laws of Great Nature of which I don't understand much because what is there in natural law that could even be called great.

And still such moments as I mentioned when I get up, when at such a time I realize I exist and that there is within one an inner joy based of course on the gratefulness of being still alive and breathing. Such moments are great. And they take place in nature. There are some, a few great moments in one's life. A result of that what I wish to create. Strange kind of forms or shapes or colors. In that what sometimes represents for me an art which I don't want to show because it is not meant for the public - it is meant for me as expression. It is that what I write in which I pour everything that is my own as life into a story not to be published for the public. It is as if I wish to collect for myself something in myself as I am with which I then want to walk through life so that if there is the proper time and God asks what have you done that I am a little ashamed. That even then I don't dare to tell that there have been moments which for me were great. And at such a time he would look and he would say - really? Was there nothing to report? You see there are moments in one's life that one will never forget. Sometimes they are quite accidental and sometimes they are quite definitely in an obyvatel sense of having done away with all the different things of life, finding out what is right, what is wrong, what can last, what is not of any value, becoming more and more simple in maturity.

To really know totally of oneself without anyone ever being able to dispute it; you see that kind of a sense of knowing is within one's emotion. With your mind you can always argue and you can always rationalize. With your emotion, your heart, there is no compromise. Such moments when that appears they are great. A work of art, a work of religion, of yielding with that what one is to become one

wishing with all of oneself to be united mystically if you like, to be in philosophy and to see that what is the value of all things and to doubt until the last end and then to know. And that what perhaps could take place in science without any desire for any commercialism or any form of application which still remains earthly to yield in this seeing that what takes place and the realization, maybe a little mathematically, maybe sometimes in accordance with certain laws which I still call natural, all of a sudden discovering something that is unnatural and unusual as if for me it becomes a psychological invention.

At such a time Silence is my God and in yielding to that then I am devoured by it. You see this is the criterion. I am willing to lose my life in order to gain it to put in its place that what is permanent because I am through with that what is my life and all its phenomena with everything that belongs to either my body and my little feeling and still smaller part of what I call my mental capacity - I am willing to sacrifice all of it for the sake of reaching something of a different kind of a level. When I am ready to give up that to which I am now bound and which I sometimes consider of such extreme importance that sometimes I say I could not live without it, that even that I could give up; that whatever it is that is called sacrifice at that time including the sacrificial offering of Abraham and his son. That what is even a product of myself which has for myself taken my life blood that I say: here, take it, why should I keep it; it has done what it should do; it has made me - now I am the product, whatever I have created, whatever I appear to be, whatever other people admire, let it go to hell. I go to heaven.

You see these kind of statements in ordinary life of course they are possible. They are indications of something that is reached in ordinary life as if at such a time there is a protuberance on earth lifting me up to the sky spiritually and returning and my taste that I have experienced I will never forget. So you see when you look at yourself when you consider yourself, in life, when you will accept yourself as you are and also afterwards in thinking about it and particularly when in thinking about it you have facts that have come to you in a conscious state and for that reason are more absolute and more truthful, then you sit and you are quiet and then you meditate about them - not about your life as it is, not about your difficulties. But you become aware of your potentiality. You don't meditate about God. You meditate about your possible growth; about that what is in you as a wish

to continue life as well as you can make it and to make a determination that unless this meditation is applied in life it has no value whatsoever. At such a time then one has insight. One knows without any question. Without any possible possibility of argument from anyone because no one at such a time exists but yourself.

This is the kind of freedom I think a person can reach. I think it is possible. The striving for it whatever the obstacles may be I hope you will never give up. I hope the desire to wish to wake up to yourself always will be with you regardless of the difficulties that you go through and at times that sometimes you start to doubt and at times when you start to feel there is really no use because you haven't reached anything as yet in the particular form that you imagined it, that nevertheless you hold on and on and on until let the end be bitter but at least that you remain alive. Because if you consider it still bitter, at least you are alive. Never mind what it is as long as it is alive.

I say I hope this. Naturally I believe in it. But you must Work. You must Work much more with your Conscience. You must really work. Like a human being ought to work and knowing well enough how difficult it is after having lived for many many years unconscious to put something in there now completely strange and foreign to the surrounding and still it has to be done because there is no other way. Your feeling center will not give it; your mind as it is will not give it; your body has really no knowledge of the existence of a spiritual being. Whatever the conception is of that possibility comes from ones own Magnetic Center and Magnetic Center is equivalent to life within and whatever life is as a configuration of certain conditions fulfilled by relationships of cells - it may be that and it may be you might say accidental as if it then when it once exists continues to exist. Also quite possible. But then if it exists it must exist forever. Choose any day you like. I would advise you to choose it. Don't let it go. Keep it with you tonight before you go to bed make up your mind. I will never ask you if you have done it. It is up to you. It is your Conscience. All I wish to say is I hope you will. Again I say for your sake. But take it. And if you don't take it - don't take it. Make sure you don't wish it. It is better to be positive about that instead of halfhearted. Either you do or you don't. Almost equally good provided you know that you don't for whatever reason or that you know that you do for whatever reason.

Goodnight everybody.

M967 - Participation and Experimentation

Q: Would you say a little about experimentation and participation?

A: No. I really don't want to say too much about it.

Q: I asked you because I've noticed a note of a kind in work this year of coming from you to a certain extent which I've taken, tried to take seriously of an emphasis of bringing work into life.

A: It has to come as soon as one goes back to life. But you see, much of the time when I am in life, and I even try to participate with life, I lose myself too often and I don't remain conscious. In order to get to results of participation I have to remain conscious, and then partake in what I'm doing. So when I am conscious I am non-identified. When I become part I become identified. And therefore I have to be quite strong in order to resolve that in myself, the paradox of non-identification with identification. That's why its difficult. And that is why I don't want to talk too much about it until there is enough established of a definite, almost I would say, permanency within one's self of a consciousness, so that I can start to operate from that.

When I stand on consciousness it is not so difficult to become identified. Because you see, consciousness is then such part of me, I don't have to give it any further attention. So the question of non-identification is already solved without my mind having anything to do with it. And then my mind is free to participate. Now there are certain ways by which I can start on participation, to the extent that the activity is very simple. And then I may have a chance to hang on to a conscious state, that is actually becoming and remaining aware and awake to my activity. For instance I walk up the stairs, and I do it slowly, and I may use the banister or whatever it is that I, and walk, slowly up, but now when I now walk it is as if something in me or outside of me is pulling my leg up. You see. I intentionally make my leg go up, not because my body wishes it, and its not because I happen to think about it, but it is as if something is in me directing this leg to go up, moving,

setting it on the next step, lifting up again from the same place, and with the left leg do the same thing. When I do it slowly, and the activity does not involve me again as far as feeling is concerned, that I like it or dislike it, and it does not require any expression of my feeling, I can then be as if present to it. And the presence of myself, being present to that what takes place with my body is exactly the same thing as where my original order to participate comes from.

Now you can make that if you wish located in different places in yourself. It is not always in the same place, not even you might say unnaturally, it isn't. But I can assume that it is at a certain place and when I walk up the stairs simply assume it is there. It may not be the truth but it doesn't make any difference. For me it determines where I wish to participate from. For instance, I will do it once as if it is in my chest; once I will do it as if it is in my loins; once I will do it as if it is in my mind, my brain, particularly the front part. When I make movements with my arms I direct them from a central point in the back of my back, between the shoulder blades. All of this goes over into a certain form of experimental work. And again it is required in experimentation, to remain awake and to participate. You see, observation and all the rest, impartiality and so forth is Do. Participation is Re. Experimentation is Mi. And it belongs to that little triad as the first part of the octave of intellectual development.

So I want to make now that kind of sequence, when I have Do, Re being struck, contains within it, Do. And Mi being struck contains within it Do and Re. So that when I finally get to Mi that the possibility of the three existing as a triangle is still realized in me. And that at the proper time when these three are functioning that they then could become one in order to produce the force that is necessary to overbridge Fa. You see this is how the process must work. So for that reason in experimentation I have to be quite awake. And I must participate in whatever I do, and then I can introduce a different way of behavior which is unusual to me.

Q: In doing this exercise of giving command from different parts of the body, is this a process of first sensing that part?

A: No.

Q: - - - as if (- - -)

A: It is an imagination. It isn't there at all. It is as-if. But for one's own centering of activity and concentration of that kind of a thought or imagining in one point, it becomes important that it has to start at the point in order to be directed. You see, I have to localize it in one, in order to avoid the possibility of dilution. And for that reason I simply say, as if. And with that I function. And now the functioning makes that as if, reality. The solution of a paradox is from one to the other and from this back again to the first. That resolves then in one point, you see, and the paradox doesn't exist any more. As-if, to that what becomes so-called reality, back again to that what is as-if but now reality in reality. Minus times minus is plus.

Q: What could I expect following the observation of the limb in that type of —

A: Don't expect anything. Only be present to it. There is nothing that will take place, just presence to that what is active. Whatever it is you keep on accepting as is. Don't look for anything. Don't look for any results. Presence means not looking for results. Presence is not seeking. Presence is being, acceptance of the state. And as it changes, one remains aware of such change. Presence is not wishing, not imagining. Then only when I now wish to become observant I imagine something to exist, and again my observation has to do with the actual performance. Alright?

Q: I"ll try that.

A: Yes, you try that.

Now whatever is his experience increases in man another something which is called understanding. And this is also a process which physiologically can be noticed. Because it means that in his brain he is not going only by whatever is word-knowledge or form-knowledge, but he comes more and more to the conclusion that that what will give him sustenance in his life in a conscious way will only be understanding in which he has dissolved the particular problem of evaluation and gotten from it a knowledge of knowing that what is right and what is wrong from him -- for his body, for the maintenance, and for the necessities of exercising certain things regarding the possibility of further growth. This you might say goes together with the development of a kesdjanian body which belongs to insight -- that is, a realization partly intuitively, partly by means of an aspiration process, partly by means of that what is intuitive in him as inspiration, or whatever it may be that gradually starts to develop in his heart, it goes parallel for man with that what his is now, objectively speaking, observing, impartial, understanding simultaneity, and a functioning of the brain which then functions as a thought standing by itself without having to depend on associative values.

Again I say, it is a little theoretical for those who don't know it. But for those who do know understanding, it is exactly there where the means of his stability is derived from. And that man because of this kind of a possible development finds himself then in certain states in which there is absolutely no more question about anything, but that he knows and is quite convinced that he knows, and becomes because of this process independent on anything from the outside, including opinions of other people.

Now physiologically, what is really more that could even be noticed. There are of course other things. The development of the brain to the point which is the top of the brain, underneath the skull. This becomes the seat

which from that standpoint starts to spread over the totality of all other mental processes in the brain and then starts to , I call it, reforms them. Now this reforming is a different kind of process. It belongs to what is called, in the Gurdjieffian sense, participation. Participation as a concept is as if a man, having become conscious and having withdrawn from the periphery in order to become impartial for himself, is now returning to the periphery of his life in his manifestations while he is conscious and remaining conscious in his daily life. You might say it is the application of that what is a conscious state into activities which otherwise would involve a man and which immediately, again we use that phrase, put him to sleep, that this time he would be able to remain conscious in that what he has to perform. And this will now include the different processes of feeling, the different processes of mind, the different difficulties regarding physical appearances in which both mind and feeling are associated with that what my body is doing. It includes therefore a participation in that what are the wishes of the body and the fulfillment in general of certain functions required by ordinary life.

To look at it a little differently, this particular returning as it were to my body, returning to the activity of my body on the periphery, from that what I have reached when I became conscious within myself, becoming impartial, is as if I withdrew since that what I had to see, observe, is for me during the process of observation as if it leaves me cold, now I return and I become warm again by participating in that what is my daily life, this time consciously. It is, to compare it with a person who might have developed and has gone up to heaven; it is, his development has allowed him to acquire a certain density which is not of this earth any longer, and having fulfilled his particular process or obligation on earth he has returned to the place where life originally came from and for which he, during his lifetimes of conscious work, became responsible. And that one could imagine that such a person being received in the higher regions -- and for the time being one simply says God or His Endlessness or infinity -- that then for some reason or other he is asked to return to earth. And then is considered a Messenger from Above, remaining conscious, but now descending to earth

to help the population or whatever tribe he happens to visit, in order for them to help overcome that what is their state, their particular condition of unconsciousness -- which in the terminology of Gurdjieff is called the state of the result of the consequences of the organ kundabuffer. Whatever may be the reason that that originally had been planted, it's a cosmological question. But in any event the Messenger from Above has a very definite function to fulfill, and when it it fulfilled he then can return to the place of his original arising.

Participation is very similar to that in principle. I now in a conscious state wish to participate in the activities of my life. This means that remaining now conscious, I now introduce for myself in my life an attitude and an insight and an understanding of that what actually is instead of being dependent on my own interpretation of it. And for that reason I can now advise myself, my body, my functioning, how it should operate. Again you can say this in different words. It is as if this objective faculty in the brain and that what is gradually being developed in one's heart, and which is related to consciousness and conscience and ultimately also will, that that starts to function as yeast, gradually extending its' particular influence as if it is a ferment which because of its' presence and its' quality is of a different kind and higher in nature, now starts to affect that what is lower in its' own development and gradually in this process changing oneself, one's personality, including all the totality of functionings, so that ultimately the personality is changed into an Individual. And by an Individual, I now mean that a person is developed not only physically, but emotionally as Kesdjan, and intellectually as having a Soul body. This would be from the standpoint of man on earth and from the standpoint of recognition from any level above the Earth, be considered a harmonious man as an individual having fulfilled his particular function as long as he is still alive on earth. Now you can see that that, if I understand this quite right, that then man, being completed in three possible developments and actually possessing three bodies, is then in equilibrium within himself. Again, this particular state cannot be communicated to anyone else; it cannot even be written about; it cannot be proven to anyone; because it

only can be recognized by someone who also experiences that. And it is then as if one lives on a certain level where there is no communication, then only with one's equals. But that for oneself--and again it is not theoretical -- that it produces in one a state of equilibrium. That is, whichever way man now is, whichever way he is affected by the outside conditions, whichever way certain impressions reach him, whatever happens outside of him in the form of other people, whatever it is within him that he considers relationships-, towards others, he constantly remains in equilibrium knowing what to do, knowing what is right or wrong, and having sufficient emotional power to make it work - whatever his activity might be or whatever his non-activity should be.

It's a definition of a man at ease, at peace with himself. It is a picture of a man represented by the totality of a sphere in which there are no openings and no vulnerable spots, in which man could turn any facet of himself to any situation as required, because of his deeper understanding of that what is needed, having then a facility by means of his will to appear and to do or not to do whatever may be the requirement for the situation and its' solution in accordance with laws which he knows and not laws of earth, but laws belonging surely to his emotional body as planetary laws, and laws which belong to his intellectual body as solar laws.

This is the limit of man within the solar system as we know it. It is a limit of man as a self-conscious being. It is not at all the end for man as a possibility for his growth. There is still another possibility for him if he wants to--and he has a choice - retain his name, in the sense of becoming a cosmic conscious creature, and develop in that what is then needed for the functioning on a cosmic scale. And this relationship is outside of our present solar system, outside of that what is the possible development of man on earth as far as his three bodies are concerned, and outside of the three first rules of objective morality. It concerns man in the fourth and the fifth rules. I do not know if you know about objective morality -- you can read it in *All and Everything*, and it belongs to a certain state of being which is called Martfotai, there. It has to do with two things. One is to find one's

place in relation to the maintenance of the universe, if there is infinity and His Endlessness requiring a certain form of assistance or help, to help enlighten the burden of His Endlessness - as Gurdjieff calls it; and the second is that man has the responsibility, if he is still on earth and so-called alive on earth, of fulfilling a certain function in order to help others, to show others how they possibly could develop if they wish. Those are the two requirements of man in an objective sense and what is called the fourth and the fifth step or point of direction of Objective Conscience.

M1001 - Participation

So that at certain times, even during the day or at certain times during their lives, such a cell, being now let's say in the arm, is trying to look in the direction of an eye, or the direction of an ear, or of a . . . , or in the direction of a heart, or the direction of mental functions, or the direction of sex, in order to wish to have enough energy, or gumption, or ability, to reach the place where they see that they could be better functioning than what they are doing now. And it is difficult for them to establish the fact that they are at their place, and that as supporting cells they form a part of the total organism of the body.

Well you see, this happens to the mind cells. They look at this what is different for them, and a little bit afraid, not knowing exactly if they actually could become that, but looking up to it, and then being afraid that it might usurp their power, that they in the beginning are an enemy. But later it changes, and it is particularly those who are in the neighborhood of the building of the little telescope, which is objective, so that they at certain times, becoming a little bit more afraid of what goes on at the building, they start to realize that this objective faculty has something that is a little different from what they are brought up with. And that in some of them - and those are, you might it the black sheep cells - there is a certain wish to find out more, in order, by closer association with that what is objective, that they also might become a little different kind of a cell, perhaps distinguishing themselves from the rest, and, in any event, no longer wishing to remain a supportive cell.

You see, this process that goes on, and it goes on for quite some time, and it has to be not only tolerated but it has to be encouraged, because it, (- - -) that is the reason why it goes so slowly. And that from the beginning the animosity gradually has to change into a certain friendliness, and afterwards into actual cooperation. And that, because of this, when the cooperation is sufficiently strong, so that if the little "I", this time having grown up, would wish, for its own development, to go and mingle with the multitudes, that then there are some well-meaning cells already who are his friends. You see, this is the meaning of

Participation - having observed, having acquired an objective faculty, it is necessary for the little "I" to become definite about having this, and testing it out in conditions which are a little bit more difficult than only in an objective world.

Now objectivity has to be put to the test. And it only can be tested when the purpose for which it was created, that is to help subjectivity to free itself, that then it can return to the subjective world; When Mohammed cannot go to the mountain, the mountain will have to come to Mohammed. It is an old saying that way, because that what really takes place is when a subjective cell cannot become objective, it will be in time that the objective cell will come to the subjectivity. And this is how development will take place ultimately - that when the objectivity can grow enough, and when it can maintain itself, and when it is sufficiently strong to be able to withstand all kind of even onslaughts on the part of subjectivity, because there are many conservative elements in the human being, that then, gradually because of that, he will test himself out in the rest of the world and return to the world as it is, a world of subjectivity, and then, you might say, start his real work. Work only starts when one goes over from an alertness; into an awareness and a state of awakening.

But the second start for work is that when I now say I have an "I", that I have to prove it. And when Magnetic Center has helped to create that what is now a full-grown, or at least a mature "I", that then Magnetic Center will say, 'now you,' almost I would say, 'myself, you go out in the world and prove yourself to become a man.' This Participation, I've compared it as you know with messenger from above to some extent, returning to Earth; it is that Objectivity now wants to go back and use all the different instrumentalities of the subjective world. And it starts to function then like yeast which gradually ferments the totality, like salt which gradually goes through all of the food, which in solution is then able to penetrate into different parts of the solid food and makes it tasty.

And it is exactly the same kind of a process, that gradually my mind, and my feelings, and my body, start to become different under the influence of this "I", which adapts itself to the conditions as this "I" finds them, and then works as it were from within, in order to create what is needed for the continuation of "I" in an objective state. And it is then that the subjectivity of the personality gradually will

change over into becoming a real individual - that an individual who can be free, who has the three centers independently developed - and then by continued effort of remaining awake, and remaining awake from the place where it has to remain awake regardless of the difficulties, will then start to develop the three possibilities of the three bodies.

Does that answer what you had in mind? Be aware of your mind. Your mind is an enemy, there is no question about that. Everything that one introduces of this kind in ordinary life is always considered with bad eyes - sometimes jealousy, sometimes downright hate, absolutely objective. And this is, almost you might say, a law which has been given by Mother Nature. Mother Nature wants us to be unconscious, so that we, as whatever Mother Nature now may mean - maybe sometimes it's the Earth, sometimes it's called Mother Earth, sometimes it's the body - that we don't want anything strange, but that the things have to be kept the way they are and that whatever is secret only should be disclosed to those people who can stand it, and perhaps can even use it for their own benefit without telling the others. And if you look historically at the different ways of how people and civilizations have grown, it always has been that, that whatever was known and whatever was knowledge was always kept a secret from the general multitude; and that the good people simply were kept asleep - sometimes by force, sometimes it was coercion, sometimes by actually threatening their lives.

And the constant objections there have been to introduce anything new, that only when there was enough of this kind of objection that the people could band together and then as a unit became stronger than the force which originally - aristocratically, like the aristocrats were, or like politics, or like a certain ruling class - that it only would be possible because of a revolution changing over into a new kind of a pattern of living. Now maybe, if that is the case and has been historically, it may have a parallel in the description of the development of an "I" of oneself. And I'm afraid that at a certain time in the development of "I" and the returning to Earth, that there is going to be a (- - -) difficulty of not wanting this "I" to have the superpower it should have, and that it will grow at the cost of a tremendous amount of distortion and loss and suffering and all the things that go with it; because man as he is is not willing to give up unless he is fully convinced that he is getting something better than what he has. Much of the turmoil, much of

the suffering, much of the even Conscious Labor that has to be created, has to have dependent something that will make it work for the purpose of further growth, and that in this development the step that is needed - between the Observation with non-identification and simultaneity - has to be followed by the step of Participation.

And the Participation is not all of it, because one falls rather into a trap, of trying to adapt oneself to conditions one already is familiar with, and because of this, even Participation will for sometime be quite subject to the law of habits. And that after one has tried to become conscious, in the field of where one already knows one's manifestations, that then, habitually, objectivity is killed. And the great danger, I think, of this so-called Participation is that after some time it will be almost common, as if it is a habit to one, to be awake. And without knowing it one goes back again into a subjective possibility.

The solution to that is to acquire new fields in which this objectivity can start to function. And this particular step is Experimentation. It is the Do, Re, Mi of that triad - the Do, Re, Mi of the intellectual development of the Intellectual, Soul octave, that has to be gone through as three steps. And the Experimentation simply means that I add to the totality of my experiencing a great many more in which it is impossible for me to have any habit forms, because it's new. And when I solve the problems of Experimentation, I have a certain strength. Then this Do, Re and Mi could become one.

If it is united, and then it has to fulfill three functions. One is to remain objective, one is to be present on the spot wherever it has to be active, and the other is - and that is the neutralizer - to be able to apply it to conditions with which my ordinary mind is not familiar. You see, this is what gives me the freedom for my mind, because as long as I do certain things that my mind is used to, I run into the possibility of habitual behavior. As soon as I have a new field, new for everything of me, new for any form of behavior of my personality, my mind has nothing to go by and therefor can leave the "I" free to operate.

You understand how this starts to function. It is not necessary to understand it all, and gradually you will see that there are certain things that will fall into

place. But what is needed, much more than one realizes, is that in order to fill the mind with a lot of theoretical knowledge, the mind has to be emptied also in order to bring about a balance for oneself. But that physical work which could bring about the balance, is not enough when it is done by itself, and that many times any number of so-called physical work in the name of Gurdjieff does not amount to anything at all, and only the development of, as I say, some muscles that might be quite useful and fun to some extent, but to be reminded that it is necessary to Wake Up, to remind all the people, to say "Here where you are, what is your presence, what is this what you are doing, with what are you doing what, what is there while you are doing it?" And to serve in some way or other, and to constantly be reminded of that kind of work, this time work on the totality of oneself, not just the acquisition of a little dexterity with one's hand, and the mind of course prompts you. It is quite a different thing.

M1008 - Aspiration, etc.

As a result of conscious impressions or impressions consciously received, Si-Do (of physical) is loosened, more freedom for man, particularly physically. The energy can be used particularly when it is energy of an emotional kind, as a result of fervent wishes for the continuation of this line into the conscious area, which itself will form then Kesdjan body, and overbridge this Fa, and then make Sol and La and its own Si-Do. The names for these points, the same as the names for these points having to do with an intellectual and emotional subcenter, are called Aspiration, Inspiration and Silence. It is an emotional distinction for that what could take place if this body were developed, Aspiration being partly intellectual, Inspiration being definitely emotional, and Silence being a result of that manifestation, not having anything to say. It eliminates in the moment of Silence all kind of talk, all kind of communication as we know on Earth; but it has a communication of its own and it belongs definitely to an expression of an emotional kind, and a kind of density belonging to this height.

This Aspiration (Sol of emotions) goes together with a step we call in Work Participation. Now I want to explain that. This point (Do of intellect) in which impressions are made conscious consists of three different parts. I always call them ABC, observation, impartiality, and simultaneity. It belongs entirely to this step, and it does not as yet go over into anything until it has sufficiently developed to become really impartial, a freedom from all of this, and a simultaneity.

Now I am assuming for a moment that there is enough energy to make this overbridge (Fa of emotions) into an Aspiration; that which takes place intellectually parallel to this is a certain understanding of what is needed for objectivity. When I have the three points in this observation, impartiality, non-identification and simultaneity, I make attempts to withdraw from all of this because impartiality means that I remain cold as far as the manifestations are

concerned. And I have no feeling, no interference, only I have withdrawn from myself as manifestations; and that would be indicated as if I have returned to something inside, and I am no longer interested in the affairs and manifestation on the outside. I have left the periphery

Now it can never stay in that particular state, because it has to develop further in order to test itself for whatever it is worth in ordinary life. And ordinary life, remaining in existence here, now has to be brought back to the possibility of an actuality although this is potential. The growth of this for intellectual center first meets a certain point which is fed by that what is in here Aspirational, that is, the Aspiration has a certain emotional and intellectual quality, and that tells this point (Re) on the intellect that that what is received as far as objectivity is concerned, only can be proven to be correct when one again returns to ordinary life in a state of observation, and Participates in the manifestations of the body.

So one is back again on the periphery, but this time more Conscious, and all the activity that one is engaged in has to be with observation, impartiality and simultaneity. But the growth is further. That is, this emotional quality of Inspiration now has to inspire man to enlarge his world to make sure that what he now, as property of what is his own, as observation of a certain form of objectivity being tested, can now be tested in a totality of a world which is not his own, but nevertheless belongs to Earth, and thereby enlarging his world with all the possibilities in order to understand the totality of the rest of mankind better.

That is called Experimental stage. It is not very far from home as yet; it stays within himself. It is only the exploitation or exploration of new avenues for him, in order to make his world larger, and it is inspired by this point (La of emotional body). Now the continuation depends on the initial energy with which the bridge is crossed, or with which this Do is struck. Man Number Five is this (Sol La Si of emotional body). Man Number Five in relation to Four, means that this (Sol La Si) part is permanent because it has crossed over the Fa bridge, as against this (Do Re Mi) which is temporary. It simply means that the Man Number Four may still be shaken about the possibility of his development. Man Number Five has assurance that it exists for him, in any event, emotionally, and there is no possibility for this triad to go back to this one. Man Number Six is here (Do Re Mi of intellectual

body). He is intellectual man who starts and actually experiences certain events because of Participation, because of Experimentation, until he reaches his own Fa (of intellectual body).

This point Fa (of intellectual body), and this what is Si-Do of emotion, separates, again, two areas. This below area is Self-consciousness, and this above area is Cosmic. There is the possibility of the continuation of this line further into its own Sol La Si (of intellectual body). The problem, however, is to overbridge this as Fa (of intellectual body), and now it has to get information and energy from this point (Si-Do of emotions). That is, the outside shock will have to be provided by the loosening up of the Si-Do of emotions. It is a very difficult point, and it involves the creation of the certain conditions which are totally unfamiliar to man. This is unfamiliar to any one person. This is meant by Conscious Labor and Intentional Suffering. You see the emphasis is on the Suffering, and it is done intentionally. The suffering represents this possibility of suffering to loosen oneself emotionally in order to bring about a Conscious Labor that is again Work fed by the energy coming from here (Si-Do of emotions), which is released when the Si-Do are kind of separating again, and then enabling man to grow in his Soul, further into Man Number Seven.

Now this point is very important because at this point man enters an entirely new cycle; he is, as far as the enneagram is concerned, past the point nine, Now the interesting thing is this: that this line continues and forms a triangle in man, which is absolutely similar to the triangle out of which he was originally born, and that the third possibility of man is this triangle which includes the end of Si-Do, for his intellectual body, coming up that way, at whose part already belongs to the Cosmic Consciousness; but this part still belongs to self-consciousness. So that if you see the progress of man, this is his line of progress going up gradually, becoming less and less dense. His whole configuration is replaced by this configuration, in which the basis is Kesdjan instead of the basis being physical body. And the next step would be the basis of intellect or his Soul; and entirely free from all the rest at this point, he leaves, you might say, Earth, if that is completed.

M1011 - Participation and Experimentation

By "I" is meant something that exists apart from me although part of me but not being subject to the ordinary subjectivity of my personality. And the beginning of "I" simply means that "I" is not full grown but has to start from a very small beginning, but the principal of "I" is always the same. That is from the standpoint of where I happen to think about the possibility of such a thing existing that then I say that what I now want to call my "I"and which I by means of a special effort create has to have one particular quality that is, that it is Objective. That it can function as a recording apparatus, that that what is recorded is pure, that it is impartial, and that also that what is recorded should be recorded at the moment when it happens. These are the requirements for "I".

But ordinary mind, ordinary feeling, ordinary body, continues to function as personality. Now it is as if in that total product of the personality certain things are converted having in mind trying to feed the "I". And that moments of awakening, moments of an awareness which is extended a little longer than just one second which will give me an awakened state. The awakening only applies to the fact that the "I" exists during that time. And as long as I'm not awake "I" does not exist. You see, the things are parallel. And my personality continues exactly the same as always perhaps under a little bit of reduced power, because it doesn't get as much energy but I cannot eliminate its existence. And that everything that I call, non-identification, impartiality, simultaneity, belongs to the "I" and it does not belong to the personality at all. The personality only has a certain concept in its good moments of thought or good moments of feeling it starts to believe in the possibility of something like that existing. But in order for that to exist it cannot be connected with the personality as it is because every time anything is connected with my personality it must become subjective.

So the requirement for "I" if it has to be Objective in the beginning means it has to be separated from it. And it has to start to function in a separate way until, by having fed it enough, and by having made allowances or opportunities for this "I" to grow, when it has grown up and reached its own maturity so that it could start to function as an entity then the "I" can take over certain way of how to direct

my personality because in its own value it is a higher kind of a nature than my personality is.

So we talk about Observation only and the next step of Participation and Experimentation is only possible when "I" has grown up sufficiently to stand on its own feet.

David: You don't speak of facts being gathered then by the "I"?

Mr. Nyland: No. "I" only observes.

David: That's what I misunderstood.

Mr. Nyland. Yeah, "I" only observes. "I" is only interested in what is there. It has not as yet grown up enough to go into a process of Experimentation. You see, that is the third possibility. Let me explain it. Observation consists then of becoming aware of that what I see I am non-identified with or I am impartial to, and the process takes place at the moment. This is the Do of the Intellectual scale. The Re of the Intellectual scale is Participating. It means that "I" as an entity has grown up enough that it dares to go out into the field, as it were, to test, to find out if it is really as "I" mature enough to be able to make contact with the subjective world. Participation means that when "I" as an Objective faculty being full grown now goes back again to ordinary life and now is present to ordinary life which is still unconscious, and is under the influence of that unconsciousness required to keep its Consciousness. You see, it only will be possible for "I" to remain "I" when it is full grown enough in its own development if that is represented by a scale and it has passed its own Fa in evolution of "I". When it has passed that I call that maturity, then there is no possibility that it will be let's say defiled by the presence of an unconscious state.

And then it is possible for this "I" to descend in accordance with "Gurdjieffian" terms to "Earth" which is the body, and to be present to the manifestation of the body, to be present to the feelings of the body, and to be present to the ordinary mental processes of the body. So then there are the two things brought together and they will start to act on each other.

The unconscious state will still try to take away from the conscious state of "I" that what is conscious in order to protect itself, that is, the personality will want to protect itself from the influence of "I" because it feels itself threatened in its own existence. And my mind will all the time tell myself that "I" is not needed, or that the same results can be reached by the ordinary mind if my personality will just allow it and take care of the big "I" to be away because it is a danger.

The feeling center will also speak up for itself and try to convince me in my mind that that feeling can change over into a much wider range of a spectrum of feelings without having anything to do with "I". It is a fairly short period when this is being felt of being thought about by either the feeling center or the mind. Very soon, after the "I" insists and continues to remain present to one's personality and showing then that it wishes to participate in the activity of the unconscious personality, that then very soon the personality will give in, realizing that "I" has superior knowledge and is of a superior level of being. When that moment has been reached it is then a question of time to what extent "I" can continue to influence the manifestations of the unconscious personality.

There is of course, a point at which that what the personality now represents is not enough anymore for "I" to become more full grown. That is there is a limitation to the manifestations of each personality. And then the third step enters, that is that "I" then desires the personality, that is the body and the different functions, to perform certain things which are unusual to it, simply for the sake of "I" becoming more and more aware of its own existence and to be able to continue in a state of consciousness regardless of whatever the condition of the personality is. This is called Experimentation.

So observation implies an impartiality; participation implies observation, impartiality and partaking in ordinary life; experimentation implies observation, impartiality, simultaneity, participation and new forms of manifestations for the body. These are the three steps that are necessary for the development of an Intellectual body in its beginning as Do, Re, Mi.

When this is sufficiently grown out enough and "I" is strong enough, then "I" can submit to many other kind of conditions which then, by that what is within

oneself and again what starts to dictate at that time within oneself as partly personality, partly individuality, is then one's Magnetic Center wishing then "I" itself to become sufficiently full grown that it becomes permanent forever. This then requires a particular starting over into the creation of certain conditions which would immediately kill all interest on the part of the personality and kill everything that has to do with a higher form of living. This is Intentional Suffering and Conscious Labor. But you see, for that other things are needed in the development of an Emotional body because the energy that is necessary for the overbridging of that Fa and going over from Man Number 6 into 7 has to be fed by a certain form of higher emotional energy which only then can create such conditions of an Intentional Suffering period. It is the creation for man of a state of Purgatory for himself. But it is so far removed and it is only good for perspective.

The main thing is that "I" is really only interested in existing and observing and at most has, I call it, as you know, benevolence, towards it which is the personality. And the benevolence later on grows out into a desire to return to the personality. To again become one with it. That is the benevolence. Because it remembers then that it came originally from that what was personality in its so called good state of wanting to work on oneself.

And now it's a question of a thousands and thousands of times giving the little "I" work to do, to become observant of any of these forms of physical behavior. And in that way, acquiring a dexterity, or building itself up until it can become full-grown and become, you might say, functional in regarding to me, remaining what I am, as personality, completely unconscious and still living gradually under the observation of something which is objective. So that finally a result can be reached, that that what I am unconsciously, now being exposed to that what exists and becomes larger and larger and more and more mature in the form of the little "I" growing up, that then this, what is my body, will experience and influence and be affected.

There is a certain point in which this little "I" has grown up enough and starts to function on its own, so that the reception of that what is now perceiving organism for the little "I" as recording facts in a true and an absolute sense, will now add to its own function something that belongs to a feeling possibility. It is based on the fact that little "I" was created by me and is part of me, and that the little "I", having grown up coming to maturity, realizes why it was born and how it happened to come into existence. And that, feeling itself alive, starts to realize that for some reason or other, it has to acknowledge the fact that something created it. It happens to be me. And as a result of expressing its gratefulness for its own life existing, wishes to do something for me and my benefit. This develops in the little "I", and it is not so little anymore because it really is substantial, a certain organ which I call real Conscience. Sometimes I explain it using the word beneficent, benevolence: to have towards "it", my body, a benevolent attitude of wishing "it", my body, well.

The next step in that development is that the "I", now full-grown, realizes a certain obligation and wishes to fulfill this in the best way possible, and wishes by its own stature and its own form of living to communicate and to share it with that what, you might say, was his father and mother which created him. A father and mother in man creating an "I", are the best, so-called best thoughts of him and the best feelings, the most pure - and the most pure feelings and the most pure

thoughts - which have created in man, as a person, recognizing the possibility as being a black sheep, that something could be created, the instigation being that what is Life in man which is called Magnetic Center. So that the creation comes out of these three, as it were, the thought and the feeling created by that what instigated the joining or the fusion between the two, the result being Magnetic Center as quality and creation of a child which becomes the little "I". So that that kind of a family relationship now extends between a level of consciousness and a level of unconsciousness, and that it is necessary for the "I" to return to the unconscious state as if it comes from heaven as a Messenger, to Work on the spot, that is, on Earth, to Work in the condition of a human being as his body, when his body represents Earth, that then this "I" being now together with that what is the manifestation of man, can change the manifestation from an unconscious to a conscious state. It's called Participation; it is called the returning of an "I" to "it", and wishing "it" then to be under the influence of "I" and gradually changing and converting it.

Now in order to equip man as he is as a personality, and assuming for a moment that if he can become gradually more and more conscious and conscientious, there is something else that has to be in man before he could become an Individuality. That is, he has to have not only two but three points, you might say, of reference because of which there is a possibility of a fusion. A fusion can never take place in two points; all that takes place when the two points join is that one which is stronger wins. But when there are three points, there is a possibility of the fusion in then creating something which is different from any one of the three. And this is the aim of life . So even if a man has consciousness and he has conscience, he needs something else. It is called Will, and the Will expresses itself in man on the road to Individuality, by wishing to experiment with his body in conditions which are unusual to him, in order to find out if his consciousness and his conscience, you might say, can stand the test of that kind of experience. It is the third step a man on the road to trying to become conscious has to go through as Do Re Mi of a certain scale or octave, in which Do is Observation, together with impartiality and simultaneity, the Re is Participation, the Mi is Experimentation. And in the fulfillment of that little triad of the octave, that then again as a triad, as one, becomes one in order for man, in that developed state with "I" now being completely part of himself, will submit to the possibility again of going over into a

state in which man, in a conscious and self-conscious state, could become part of the totality of the next level which is called Cosmic Consciousness.

In that way, if it is like an octave, that what has to take place for such a man is to over-bridge the Fa in that octave, and this Fa is represented by certain concepts which Gurdjieff touches on and he calls Intentional Suffering and Conscious Labor. It simply means that man, in his development at that point, will know that in order to become more full it is necessary for him to create certain conditions in which he knows he will suffer, and for the sake of that kind of suffering, be reminded constantly of the necessity of trying to remain awake. This, of course, quite definitely is an emotional quality, and in the possible development of man that what is emotional energy that has to be furnished in order to create these conditions of Intentional Suffering, simply has to come from that what is paramount in an emotional development, and again in Gurdjieffian terms it is called Kesdjanian body, and it happens to be at the same level, where this Fa of intellect is, happens as Si-Do of the Kesdjan.

So there is the flow of energy coming from the realization of the freedom in Kesdjanian body, which is the emotional state of man perfected to its highest form, in which all that is needed is to loosen oneself up even from emotional involvements. And that as a result that form of energy can be used for the creation of conditions for the further growth of man into Cosmic Consciousness.

I won't go further in that; it's only to give you a little more perspective of where it belongs, you see. But where it starts is: here I am, I know I'm unconscious or at least I have an idea that sometimes I'm a little bit too much asleep and that perhaps I should wake up. And with that now I want to do something. I start at the beginning. I'm not interested in what it might lead to than only as a hope. I start with very simple things. Here I walk, I am, I observe myself. I hear my voice. I have this and that kind of a gesture or posture. This expression on my face, I vary it, I do everything I can with my body to keep alive in me the wish to remain observant. And whatever now is necessary in a little bit of an experimental form of changing habits, or to be a little different in order to call attention, because of such difference, of the fact by association that I do it for a definite reason to become awake, then I am on the road of, you might say, making efforts to Work.

M1137 - Silence

It's a very good beginning because I wanted to say something about silence. As you know, that's not the silence I mean. The way we usually understand silence is the absence of some noise. The way silence has to be understood as a result of - the Si of Kesdjan is Silence. That's a different thing entirely. It's not the exclusion of noise or activity. It's (exactly) activity to its highest level. Silence is not at all sleep. Silence is the highest state of awakening for us that is possible in which state everything that belongs to our feeling and our emotional center which then has started to develop as the Sol La Si of that particular octave is at the point of completion. That is the indication of the Si -Do. It is at the point of death. It is that kind of Silence that leads to a new form of life; it is the Silence in which everything has been dropped away and one has loosened all bonds with that what is still a feeling state or to some extent an emotional state and in its place has come a very definite desire to loosen up that what binds one still to that what is now Kesdjanian body.

I'm talking now about a form of Life which is really not dependent any more than only in its very beginning on the ordinary existence of ourselves on earth. And this question of Silence is not so easy because it has to come after a period of Aspiration and Inspiration as indicated by the Sol and La of the Kesdjanian octave. Aspiration for us means that we aspire towards something higher than we are and wish that what is higher either that it comes down to us or that we can climb up towards it. It doesn't matter how it is reached. Sometimes already in this Aspiration silence can be of great help and then is that particular state, that what is higher than we are comes down to us. Usually it's the other way - it is a very definite activity which has to do with an understanding of that what is now what one is aspiring to. And to be able to overcome that what is in the way of that. In Aspiration one finds out what the difficulties are without being able to solve them.

And for that, the next step - it is La in the Kesdjanian octave - is necessary, which is Inspiration. Inspiration is a realization of inner strength. When one is inspired, something has to be inside of one which starts to function in a very

definite way. Again it is Magnetic Center. Particularly Magnetic Center for Kesdjanian body because on the basis of emotion, Magnetic Center will be free and for that reason the La in that octave is of extreme importance because it means that one will have to make the allowance to let Magnetic Center speak - and inspire - and make itself known - that it wishes to develop to that extent that even that what is now feeling and which has become emotion can be sacrificed for the sake of Silence. This is inspiration towards that kind of an aim and it also has its end because Inspiration can only define what is really the motivating force and also what is in the way.

What is in the way is a certain form of tightness - a certain form in which all different things have been combined to make it much and much more difficult to penetrate into it. It is indicated by the Si-Do which is again a condensed form of the octave in which the half note is filled with all the material which used to go in one note - now it is half a note. And it creates in oneself, at the Kesdjanian level this time, a tremendous pressure and it is a question now with the Inspiration to find an outlet for the possibility of this emotional energy to grow out and to become useful. It has to become useful in the first place to help dissolve this pressure in one. The pressure based of course on the inspiration of wishing - wishing to be united and to become a man. And the outlet has to be found in the exclusion of everything else that can be objectionable - not only words but the totality of oneself. That is now I'm speaking about emotional center as grown out into Kesdjan, which of course can be reached for a man even if he has his body on Earth because there are many functions in this Kesdjanian body when it once has started to grow and it is the only way by which finally the Soul will be able to live and how the Soul will be made. This Si - this Si-Do - this condensed quantity of energy which is pent up has to have an outlet. The outlet has to be based on the wish to evolve further and that even at the sacrifice of Kesdjanian body - that is all emotions could be sacrificed for the one aim - to become Conscious in the real sense of the word by overbridging now all the difficulties that are in the way and even creating all the difficulties that still might come in the way so that one is fully prepared because of this outlet that now can exist in the form of Conscious Labor and Intentional Suffering which of course belong to the Soul scale and belongs to the Fa of that particular octave, but the Si-Do is at the same level.

And the flow of emotional energy has to go in that direction of wanting to build the Soul to its completion so that it could become permanent because the Soul by that time is temporary - it is still subject to change and it still could return to its original Do. Even if, with work - Observation and everything connected with it, Participation and Experimentation - it is still possible that it becomes useless. The Silence as meant by the Kesdjanian body at the Si-Do expresses itself in the flow of energy coming from that what is now completely immune to the rest of the world. In that way it is silence regarding the rest of the world and for the rest of the world it is dead. Within oneself its completely alive. In the first place, because of the pressure it has. In the second place, because it becomes cognizant of the aim for which this emotional energy is required.

And it is the actual creation in one of such difficulties which must be unsurmountable and still have to be conquered by means of a Conscious effort on one's part. God cannot be reached in any other way and He refuses to come down. He stays where He is. It is already the realm of man number seven and even in the Si-Do of the Soul body that God starts to live. But He will never come down to the Fa. We have to go across that and this is the function of the Si-Do of Kesdjan and it only can operate when everything else is quiet, when one has loosened oneself from all bonds of earth, loosened oneself from all the likes and dislikes, loosened oneself from everything that is now bondage and which prevents Magnetic Center really to become operative. Everything has to be removed; everything has to be lost; and then everything can be gained. And this is the activity I meant - the activity in this period of Silence in which the (release) of that what will become creation is now in the Si-Do finally loosening itself up and going over slowly to the Do and dying in this attempt in order to appear in a new form as the Sol La Si of Soul.

The Soul is the Phoenix of man, dying in the ashes of all that what is still mortal - and Kesdjanian body is still mortal because it is still subject to the laws of death - the Phoenix is not. It stays above the Fa of the Soul octave and for that reason it is free from all bondage and for that reason it is ready then to become one. To fly, as it were, towards that where His Endlessness dwells. Or perhaps, to say it better, it has in it because of this creation as coming from emotional energy from Kesdjan, it has in it the possibility of a realization of what is the difference

between finiteness and infinity. And by crossing the bridge of the Soul body there is a sign at Sol and it says "Towards Infinity". This is the point at which man leaves and has a choice in which he can return to earth or he can live wherever his life will carry him. It doesn't matter any more because at such a point, because of the utter silence he has gone through, he has done away with everything that has bound him and held him and once having reached this freedom he then has a choice to select where will his presence be most beneficial.

The question of Silence came up in one of the meetings and that is why I want to talk about it because I have said almost glibly Sol La Si of Kesdjan ends in Silence and that the Si means silence, without really explaining it of what is involved, and in order not to have any, or create any wrong impression that Silence is like we know - again, this concept of Silence is entirely different from what we understand by it and that all our subjective concepts do not hold water when they come to an objective world. It is as if in this Silence one is realizing that kind of speed which is beyond all activity but which includes all activity, having become at the moment of the Si going over into Do as one and then that carries this oneness at Si-Do - carries one towards the Fa bridge of the Soul in order to help the human being with a Soul half way formed across the bridge so that from that time on there is no more ; return needed although he might choose to go back, he doesn't have to. To some extent in the Sol La Si of Soul a man has reached his goal as far as his life on earth is concerned, as far as the possibilities of man for the reason he was created, having lived to the fullest extent and paid to the greatest amount needed by that what has caused him suffering, he now will be able to enter into the kingdom of Heaven and with the kingdom of Heaven he will have a new task - to help His Endlessness to maintain and to help create and to help and if necessary to be used as messenger - to return to any place in the universe in order to help those forms of life which are struggling for freedom, to show them how to reach it.

Don't use the word Silence too glibly. It is a tremendous concept and you ought to realize what is really meant and before that one is in fear and trembling and whatever awe one could have as if His Endlessness could talk to you - because of this Silence you will be able to hear your Conscience speak but in a language which belongs to Kesdjan. So Work.

M1167 - Participation

So for that reason I first create, I try, as if something could exist as an "I" created by me with having the quality of an objectivity, and it seems, then, as if this "I" is observing me. And it creates an impression that something exists independently of me. When I now call them "I", I call that what is subjective, "It". That is, what is now subjective continues to live it's life, in ordinary life. And only at times when there is a desire on my part by which I make an effort to Work, that "I" is created. To the extent of the intensity of the effort, to that extent, "I" will exist. As soon as that effort is gone, "I" disappears. But while "I" is there and is observing "It", "It" will be under the influence of that kind of an impulse as represented by "I". So it is quite possible that something that exists in an objective sense, not only as a concept, but that what really has reality, can influence that what is subjective in the right way. And one can say then ultimately, if it were possible, that "I" could exist, and remain in existence; then there would be a twofold, a dualism, in which "I" is conscious; "It" is unconscious. So, of course, it is only the beginning of the problem. We simply say that is it as far as Observation extends.

The next step which is necessary is for "I" to join "It". That is what is meant by Participation. When "I" as objective faculty now functioning consciously, if it could actually be that full-grown, what then "I" could really, because of its benevolent wish to help "It", and since "It", in the sense that, that what is the best of "It" tried to create "I", that "I" wishes to return to "It" in order to guide it and help it. This would simply mean that the change of objectivity which now takes place in a certain part only of the brain, which is a definite part above the temples, which is still virgin field, now starts to spread over the rest of the brain.

And that there are three processes that will take place, slowly, it is like yeast, it starts to extend itself and influence the different processes of the mind as we know it, including the functions of the thalamus and the hypothalamus which are related to one's heart or to one's solar plexus. It will create in the mind a conscious state not complete in the beginning, it is very, very small and it is a difficult process. And it has to go against that what is subjective. And anything that will go

against the subjectivity naturally is considered from a subjective standpoint an enemy.

But there is a possibility of that kind of growth, provided one retains "I" in existence as an Objective faculty. And the difficulty is always that it goes over into a thinking process and "I" disappears. But assuming that it stays in existence, "I" can then participate in the manifestations of "It". It can participate in the functioning of the mind. It can participate in the functioning of the feelings. And under the influence of this Objectivity the feelings will become concentrated, not in the solar plexus but in one's heart. It is at the present time that the feeling center is not a center at all; it is just a little bit of a conglomeration in the chest where the solar plexus is, where the chakra is, and that is about all there is; the heart is not functioning in the least. And the different nerve nodes that are now spread all over the body simply have to be, you might say, called back, called home. When they come home, it becomes a real center. It becomes then a real planet. It functions then to furnish the heart with Conscience. And as a result of Consciousness and Conscience existing, that what can now be reproduced is real Will as a functioning of the physical body in which the two organs, Consciousness and Conscience, now start to operate. So, you see, instead of having ordinary mind, ordinary feeling and ordinary wish, one could have real Consciousness, that is Self-consciousness, real Conscience and real Will.

But there is no other way to do it than by means of something that is functioning objectively, since everything in oneself is completely, I would say practically hundred percent, subjective. That what is in a man, which you might say is still a remnant of Life, Life as such being eternal and never to be killed and never could be killed, always existing, represents for man a form of Eternity, and of course in that sense Objectivity; from the standpoint of earth it becomes objective. I leave alone the different gradations of Objectivity; the same way as self-consciousness will lead to a cosmic conscious form; it will lead also to the possibility of His Endlessness in the end, to the positive absolute and sometimes to the totality of absolute or the totality of everything existing.

But in the beginning, what I consider now objective for me, that what is in man, what is still a remnant of this original Objectivity when he was born, is his

Life, and that is represented in a certain group of cells, maybe very small, which Gurdjieff calls Magnetic Center; and the other with his concept of the possibility of experiencing moments, which also for man is eternal. Now the two, you might say, wishing to become free from the body of man, the way man is created on Earth and finding on Earth all the different laws which which bind him to earth, he would like with his Magnetic Center to speed up the process of reaching freedom, and he cannot do it by killing himself, and he cannot hasten that what is his body, because the body being formed on earth and remaining subjective also wishes to continue to live, and many times now prevents "I" or Magnetic Center, or the moments of realization to continue to exist. So, you see, it has to come from an inner wish, and the inner wish has to be quite clear, and first, in the first place has to realize that that what could be accomplished by any kind of an effort has to take place in the moment of existence; then it links up with Eternity, and then the two of them, you might say, as belonging to man as he is, create a third something, which for them becomes a guide, or in the beginning, being small as it is, simply an indication of a creation. When it starts to grow, that what is "I" can become endowed with what we call Godlike qualities, and if that is as God benevolently looking at me as "It", then that God as my "I" will be able to affect me in the proper way, as if then "I" becomes a messenger from above helping me individually.

M1169 - Participation

This is the beginning of "I". Until "I" grows more and more mature, more and more capable of recording more, more and more understanding within "I", and then feeling and knowing - that is the development of "I" becoming as it were like a person, growing with constant interest and constantly acquiring more and more interest in me, as "It", as I am, as a personality living on earth.

You see the second step, that what has to follow, what must follow in order to become a man, that that "I" participates in that what "It" is doing. And then of course when "I" is there, part of me now because of its different kind of nature, or level of being, able, to be able to say, to do, to tell it how, what not to do, to have within itself - that is "I" - self - a measure, knowing what is right and what is wrong in an objective sense, that then in the personality starts to develop besides this Consciousness, which spreads from the places where originally it started over the totality of the mental processes, that each mental process gradually could become Conscious. That at the same time when this happens, the desire for myself and wishing to be what I should be, that that follows immediately in the making or creation of that what is my Conscience. My constant wish for myself to wake up, to remain awake, to be what I should be, to be Conscious, to become in that sense really part of God, because I created God and God, in wishing to remain in existence, acknowledged me.

M1171 - Participation

Now what does this all mean? One starts to Work. Do Re Mi of intellect. The building of "I" in accordance with those particular rules. The Re being that which is Participation. Let me explain it. Do Re Mi, the triad, consists of Do. Do is observation, impartiality and simultaneity. In itself a triad, in itself a possibility of becoming a unit and then proceeding from there as Do fundamentally struck in the sense of Objectivity - or the possibility of development of Intellectual body going on its way of progress to Re.

Re is participating in one's life. When "I" can remain in existence as a conscious or objective faculty. It's very difficult and you must not try it until there is something that you really know exists that is, a continued awareness. A state of being awake. Participation has no other sense than only when I observe I seem to go from the outside objects in the outside world. My outside manifestations which are peripheral to that what is inside me, as if I withdraw, you might say, because of impartiality with that what are my manifestations to something that is within, much more in the center of myself, and I reach essential values and sometimes even the essence of essence. In that particular process, it sounds as if it is cold because I withdraw, and I go inside in order to have an objective viewpoint, as that what is taking place on the outside.

Participation means I return to the field of my activity in ordinary life, but with "I" remaining now conscious, in the activities in which I'm engaged. So in the presence of that what is active in my personality, "I" becomes now an additional factor existing at the same time with my ordinary mind or ordinary feeling or even physical behavior. I participate, that is "I" itself, participates in "it", it being my ordinary unconscious existence. What does it mean? It will have a chance that this "I", being objective, and is a source of light for me, can now affect the behavior forms of myself. It also means that although in the beginning when I want to develop "I", I am interested in that what is physical behavior for quite obvious reasons, because I don't observe my feeling center or my mind when I wish to be impartial or when I wish to be simultaneous, to use that word. And that therefore the physical appearance being now the object of my observation, that when I start

to participate, I participate in the sources which have caused my physical manifestations, and I participate then in that what takes place as my feeling, and what takes place in my mind, and I can do it because "I" will not participate until it has been more or less full-grown and feels the necessity of becoming part again of myself.

All of this what I'm saying is quite involved now, because there are many different ways as tangents that we could go and pursue in more and more detail but it is all up to you because you have to study. You have to Work more, you have to read more, you have to think more, you have to talk more, you have to get clear certain concepts must be absolutely logical and so clear as a bell that you could discuss them without having a chance of being misunderstood. In general you know my attitude towards all of you is that you don't Work and that you really are lazy and that you don't realize what is involved and that you forget time and time again because ordinary life takes you up. And it simply makes you asleep much more than is really necessary. And that the attempts at times when you should really fulfill a task and really be honest and serious about it - that you do it, even if you do it for two days - not for any length of time, that it may be too difficult but there ought to be a change in one. That the totality of your life ought to be on a different kind of a level. That you realize that certain things have to be done regardless of that kind of a cost, of what you have to pay.

M1171 - Experimentation

So tomorrow we go. We will be separated again a little bit away, still in Berkeley, here and there, some people will go back to New York and we will disappear. We can remember. We can probably recall how we were. To extract from this trip as much as we can. To remember what we experienced. To be able to have seen each other in different ways. And to have to learn to know a little bit more how we are. How we are ourselves under different conditions. And that such conditions could have become an eye-opener so that now with this experience you're a changed person and that I hope that you won't forget and that you will try to remember time and time again that you could be different because you have been, that you don't have to fall back into your old pattern because your old pattern will make you fall asleep again and again.

If you wish to wake up you must expose yourself to the possibility - I call it Experimentation in one's self of the enlarging of one's world to meet different conditions and to accumulate different kind of data. To enrich your world so that you have something really - you might say - to bargain with when the difficulty comes of having to give up your life that you know the value of what you have in order to get instead something that you know is of value but that you can sacrifice enough and enough and enough of your experiences in order to gain and to build. To build something. In Heaven? In your heart? In yourself? In your Kesdjanian body? Your spiritual life? As a preparation for the building of a Soul? A vehicle for living in this life - and hereafter. To the extent that you believe in that kind of eternity. If you do, you will Work.

So Good night, I'll see you soon, I hope. And Work with all the intensity you can command. All the sincerity, honesty, simplicity for yourself. Almost near the ground - keep yourself in touch with the ground. With that what is earth - your body - and let that what is spiritual, root - form a root system in your body - so that it has strength but let it profit by the light of the real sun. Of that what could be your mind in its purest form. But you help it to grow. And that you provide the little plant of the little "I" with as good conditions as you can furnish. That you give it that kind of sunshine. That you give it porosity. That you give it enough

water. That also that you protect it against the wind and the snow and that you cherish it. And that each time you go out and you look and you see how much has it grown. And at the end of the day you measure the growth of your "I" to see where it is and what perhaps tomorrow you could add to the possibility of growing more. Again and again, for your sake and for the sake of His Endlessness.

So good night, everybody.

M1171 - Si-Do of Physical

These are the requirements in the beginning. Observation in the sense that it is impartial. Impartial in the sense that it becomes instantaneous or simultaneity is involved in it. This is Do of the intellectual scale. This is Do of the beginning of "I". This is Do as a starting point for the possibility of Consciousness, and it becomes equal to the Sol of the Kesdjanian body for the development of Conscience.

The third possibility has to do with the Si-Do of the physical body. And it is exactly the point when I try to see that that what I ought to be is free from myself, free from the body, loosening up of the bondage - again I said last night - of the Lilliputians who hold me in, you might say, who catch me and keep me in prison. That that what is needed is the realization of the place of the physical body in the totality of one's life. And that more and more there should be the possibility for myself to let the body be for whatever it is without absolutely having to attend to it's wishes or to give in.

The building of this kind of freedom is the bridge between the Si and the Do of the octave. It is very difficult because if you understand an octave the Si-Do is a very concentrated condensed passage between the two notes of Si and Do. It's only half. But the quantity of the material has been condensed to half the size and as a result, there is a tremendous pressure. The result of that psychologically speaking, this kind of a pressure prevents one to penetrate into that what are habitual forms of behavior of man, particularly physically, and that if one wants to work, in order to develop that what is needed for the realization of the existence of one's physical body as being subject to such laws is prevented because I do not wish to give up habits that have already been formed.

There is a very fundamental reason for that. Because I have lived with that what I've built up and I'm attached to it. I don't want to give it up and take a jump in the dark. I don't want to give up something unless I have something else to substitute. And this is where the difficulty for freedom comes in, that even if I say I want to be free I'm not willing to pay. I want to hold on to what my personality is

because for me it is the representation of my life. And if I say, if I do away with everything that is a requirement so called that I ought to give up everything in order to gain certain things for myself, that I have to lose myself in order to find myself, it is extremely difficult because apparently I have to lose first myself in order to find myself, it is extremely difficult because apparently I have to lose first before I have something else.

This is of course the way it usually is understood, that if I want to leave earth, I have to leave earth in order to go to heaven. Jesus indicated it by saying that there is heaven on earth, or that there is heaven within one. But in order to understand it quite, how can it be parallel to each other. And therefore this question of subjectivity and objectivity has to be solved on the basis that both could exist at the same time and that it would be possible for man to live in a subjective world and every once in a while go over into an objective one, coming back again to the subjective, constantly you might say be in between these particular forces of attraction and that if he has strength that he could bring these two forces together within him. And that within himself he then could be both objective and subjective.

I emphasize the necessity of this kind of an aim, because it means that that what I'm aiming at in ordinary life many times will prove to be not the proper aim. And it is simply to be ascribed to the fact that I cannot know it and I perhaps have no right even to know it. What is the result? That I live day by day. That I live day by day by the possibilities of what could be. And hoping then that that what I start to define will really have a quality of a different kind and not be necessarily linked up with everything that is either professional or belongs to this ordinary life. Day by day, hour by hour, time by time, that I sit and think and this I now mean by taking account, by coming to oneself. By trying to see within yourself what is taking place and to judge about that what is one's wish, and, of course, what is one's hope, reaching as an aim that one has set out ahead of one, hoping that it could be reached in a certain form. That one starts to question this. Is it right to do the way I am doing, hoping for what I wish to hope for; is it reasonable; is it within the possibility of the Lord?

You see again, it is to some extent depending on that what the Lord would tell; what he would say when I could be in this quietness of the Si. The silence, Si means Silence, you know. It is that state of the Kesdjanian body in which there is the possibility of becoming after one has outlived that what is within one phenomenally with Aspiration, spiritually whatever one is Inspirationally - that one reaches then this point of Silence in listening, in wanting to find out. But not because I think I know, but because I know I don't know. Then wish to receive that what becomes for me the manifestation of Life in the form which then belongs to me. That's why I said a little while ago, Life wishes to form a possibility of manifestation, and is looking for it, and it is looking for us as man to be taken or to be filled or to be made open so that it can flow into one. And the only way by which it can be opened is in Silence. This is written on the cover which opens us. It is a way of identifying. It is that in which - in one's presence of that, in the presence of that, that one has to be in awe. That is why sometimes certain days in Jewish religion are the Days of Awe: Yom Kippur, for instance. I wish then at such a time to be in the presence of that what I consider of a spiritual higher value. As if then it such a moment I can be dedicated to that which I wish to pursue in ordinary

life. Never to forget, never to be forgotten, and never to forget that for that I need the help - I call it Si-Do simply because, for me, it becomes another kind of representation of His Endlessness.

M1179 - Aspiration, Inspiration

There are two results of that. One is a relationship between the brain, the mind and one's heart, which at the present time doesn't exist, and the second is that since there is a relationship which has been formed simultaneously with the development of the brain, that then what is Kesdjanian, as Sol-La-Si, is in correspondence with it and it solves the problem of friction between mind and feeling. At the same time the only way by which this can be accomplished is by the furnishing, as a result of Work, a certain substance which Gurdjieff calls Hanbledzoin. And it is the formation of this substance in ones brain, in the thalamus where it takes place and becomes then for that what has to be fed, like a form of blood; hanbled, bled is blood, zoin, it is a Greek word, furnishing then the blood for the Kesdjanian body so that the Kesdjanian body can start to exist as a body with functions and that then develops in this emotionally entity, three different things which are not at the present time known to one and which if they start to exist, will immediately be producing in a person who is Working, a possibility of showing in manifestations that he is changing.

You see, it is not the brain that will immediately show its objectivity, but it is the feeling that can actually show it. One is Aspiration. This is an emotional quality which should be in man who Works. A man who Works has to have aspiration towards something that he calls his aim. This should be apparent in whatever is his manifestation in ordinary life, so that whoever associates with him will know that something is going on in him and that comes out towards others and becomes communicative. It becomes even influencing others. It has to have that kind of a value for other people that they become affected and infected and stimulated, that that aspiration of man is like a communicable germ which really affects someone else so that someone else will ask, what is it that makes such a person alive? It is because he has an aim, because he knows what his life is worth. He has solved the little problem of ordinary existence and accepts it for whatever it is and starts from there to build. He is an architect for the building of that what has to be built as his soul, ultimately, and using now at the present time a little bit of a scaffold in the form of his Kesdjanian body, which afterwards or so, can also be broken down because the real house is where he intends to live after he dies. You see, this

aspiration, it has to become so apparent. It has to shine out through your eyes. It has to be in the posture of your body. It has to be in the way you look at the world, the way you consider other people, the way you sometimes in flexibility in your posture and your mannerisms, in the way you behave towards others, in the way you talk to them and in the way you can at times become flexible in your voice in order to illustrate that that what you are saying has feeling and emotion for the sake of the others, because you wish for the other to grow and you make him feel that you're interested and it is your concern. This is Aspiration. This is the change in man. This is the note Sol, in the particular octave of his Kesdjanian body.

And the second note that is La, which corresponds to the Re of the Intellectual of the Soul body, is an inspirational quality, that is that what is life within man now turns towards that what he is essentially within himself and in that he develops his Conscience. He directs then at such a time the Hanbledzoin to the formation of eliminating now once and for all, solar plexus, because that has to do with the outside world, but now he lives within in his inner life, in that what is being built by means of this Inspiration is his heart and a section of that becomes his Conscience because he has to consider, he has to weigh. This is his inner life. This is his inner considering. This is the way he wants to be in relation to others and considering that what he is inside so that afterwards when he manifests, he knows that it comes from inside out.

You see this is a very important step. It is fully as important as the Re of the intellectual body, which for us means Participation in daily life in accordance with the mind knowing what to do and what should be done and doing it. This has reference to that what I call the solidity in man, the basis on which he stands, his foundation. That what he builds, that on which ultimately his Kesdjanian body will rest, that will give him the connection between that what is now intellectually affirmed for himself so that there is a relationship between that what he is thinking, in the right way this time, purely because it is intellectually correct with that what will give it form and shape and a desire actually to make it continue to remain alive coming, as I say, from the inside towards the outside. It is different from Aspiration because the accent is within. The accent is on my Conscience. The accent is on that what is reality within, Essential Essence. It is that point at which my Magnetic Center of life makes contact with that what becomes my manifestation and then

comes gradually to the foreground and is expressed and becomes then part of me without shame, without being concerned that it ought to be recognized, without any wish for having admiration.

But, a necessity of respect, of being recognized for what it is and that one then in that sense becomes the bearer, I would almost say of good tidings, because it is that kind of a quality that has to become apparent in man when he is actually with his inner life developing to the extent that now after the Aspiration and Inspiration, and having settled for himself the balance between the two, that now he dares not to manifest. You see it's very, very difficult, because we're so dependent on our appearances and sometimes we want to keep on talking in order to fill a little void that there might be. We cannot stand emptiness. We do not know what it is to be filled and therefore we keep on filling it with all kind of nonsense and stuff that really doesn't amount to very much, but we can't help it because that's the way we have been brought up.

And now man has to face this fact that he is empty, and that he has no words and that he cannot say, he cannot even at such a time pray because he has to be and he has to live within and he has to withdraw at times from the world and he has to be, he has to put himself in this particular framework of not wanting to manifest towards others. It is another step, you see. It is a question then that Aspiration and Inspiration have been understood, that they are then in the proper place. It is a preparation inside so that ultimately then in knowing what to do, and to be silent, that then in that sense I know when I don't speak that I can speak, when I don't manifest, that I can manifest. It's exactly there where I've reduced everything to nothing, that everything can exist and all that it needs then is my brain to be able to tell what to do, because my feeling is ready to push it in that kind of a direction wherever it may be needed.

Now, you see, this links together with that what is the development of the Si-Do of the physical body. You see it goes together with that, because the Si-Do constantly means my attachment to Earth and it is now because of this intellect developing and seeing real values and receiving, you might say, absolute knowledge as facts which are truthful, that then with my feeling becoming an emotion in me and being actually the force that will now start to manifest, that

what is now feeling, emotion of a higher quality, that what is mind, thoughts of a conscious kind, becomes now in its combination, because they agree together, the Will of Man To Be. This Will of Man To Be, means that he dissolves his Si-Do, his, that what he knows as Si-Do in his own little octave of physical body, that what has bound himself and it is still binding him to earth. Now his will makes him behave the way he knows it is right to behave and based on his intellect, knowing, and his emotion feeling correctly, now he dares to manifest in life. He goes through the period of silence of preparation, in which there is that kind of prayer of wanting to communicate and to hope that if his task is going to be required of him, that he has to live his life, that he knows that in that particular process, he has to give up many things, many things that perhaps were dear, particularly to his body as such, that he has to learn to understand what are such requirements and to fulfill them up to the point where they are satisfied and no more and not less, either.

This kind of knowledge that a man then has, this knowledge of what is needed for his body, for the maintenance because such a man is still on earth and during the process of his life then, having gone through the silence and not as yet being forced to go through the death of his Kesdjan, he has to face the death of his physical body and that only can be done by gradually loosening himself up from the bondage of Earth. The bondage of its own physical body as Earth. The bondage of his habits. The bondage of his idiosyncrasies. The bondage of his clichés. The bondage of that what he still feels sometimes as a command and not being able to place it correctly.

It does not mean that man gives himself up completely, and mortifies himself and destroys his body. It does not mean that the body has no right. It has a right. It has a right for existing. It has a right to keep on breathing. It has a right to be maintained. It has to be fed. It has requirements which are normal and logical and which have to be understood in the proper place, but they have to receive just enough energy for the maintenance of that because, as far as the body is concerned, it has outlived its usefulness of growth, and it is not necessary to pamper it any longer and it is not necessary to overdo this so-called indulging in continuing simply because certain things always have taken place for that reason that they should continue. One questions the question of this wish and the question of will. Wishes are many. Will is just a few. A will to live. A will then to Wake up. A will

then to be Conscious and Conscientious. A Will then to become a man, ultimately a Will to be able to become a unit and fuse into one and to become then a Godlike creature, like God meant him to be or that what life within man actually requires of man, to be set free.

This is what life wishes. And sometimes when life; it can only wish it because it is so covered up with all our nonsensical ideas, it is so covered up with the idea of the moon belonging to us as a requirement, because it was part of us and split off and now it circulates around us and constantly effects us because it is in the idea that it should not leave us as being attracted by the earth, now we have to be punished because it reminds us all the time of what our personality really represents. I've said several times that if one actually Works, the moon becomes translucent, one sees through oneself. One knows what one is. There is no more fooling about it. There is no more silly nonsense. One has truthful facts. One knows oneself for whatever it is that we are and one places it in the proper surrounding and relationship and again one only assigns to it certain qualities which are belonging to it and not in accordance with that what I sometimes think or what I feel, because now I know and the understanding that I reach because of Work, of that what I know of the value of myself, the understanding that gradually becomes part of me because inspirational values as coming from aspiration now have found their place, properly, within my emotional body, that then at that time, my will opens the road towards Heaven.

You see, you don't understand this sometimes, what is meant by this Heavenly quality within one. What is meant by the Kingdom of Heaven within man. It is only produced because of my Will To Be, and the Will To Be means Heaven for me, because that is a replica of God in man. That is really the Will To Be means life, and life in one is Heaven because the Earth does not furnish that kind of quality. When man in that wish, culminating into the Will to live, into the Will to be Awake, into the Will to join with that, mystically speaking, is God above, around, within, all around, eternally, within Him. He then becomes part of it and joining, loses all the division which originally existed. In that sense a man becomes spiritual and loses the bondage of this earth, loses the bondage of his body, he then, being free from that, has a new life. What other life one knows about and this kind of life to what extent I even can conceive of it, of what it ought to be,

than only by a little extrapolation of imagining that that what I am now materially, gradually becomes a little ethereal and has a different kind of density.

My knowledge is so little, but my understanding as a result of the use of my Will, will be tremendous, because on that I base the road to Heaven. So that I can go up, so that God can come down. This is the building of one's soul. This is the way the Soul becomes the ladder to grow further, to step on it, step by step, you might say stepwise in accordance with that what is now an octave, the steps being Do-Re-Mi-Fa-Sol-La-Si and in Sol-La-Si, the region that is reached in the Soul has already different characteristics, because it has overcome this particular extremely difficult loosening up, of freeing oneself from one's emotional body.

But we don't talk about that because it is not necessary. We wish a Will, the desire to want to remain; the desire to want to exist forever and ever; the desire to know what is God for me; the desire to know that although every once in awhile I call God that what is still close to me and that for each person, his own God is his own little god and sometimes one shouldn't even use the word God, because it has so little to do with the totality of all existing eternity. But, of course, on the road towards that is gradually changing in density finally until it reaches the point of unable to return, because it is already omnipresent. You understand this, this question of losing, this possibility of returning means infinity and it is in that sense, that what becomes life as God ultimately becomes then God totally, including all the little demigods that are now in my way, which for the time being furnish me with a motivation for wanting to continue to live.

M1183 - Observation, Aspiration and Inspiration

That is the Do of his Intellectual body. This particular Do, it is struck in his mind and the mind now functions in two ways. Most of the time it functions towards the area which is unconscious and becomes his ordinary mental functioning with all the thought forms that we know and the thought processes. At times, the mind has an idea of a possibility of hoping for something that does not exist as yet, for himself - not a creation - but for himself, as a possibility of a development in the direction of unity with God. You might say this is an original thought of man which comes to him sometimes in flashes of the realization of his existence, in some way knowing that he should exist only, not only as a man on earth, but there has to be in him that kind of aspiration in him towards something else which he believes in at such a time. And Gurdjieff calls this the Lights of Karatas.

By Karatas is meant, in the book, a state of Consciousness for man to be reached after he has full grown all three bodies and is then able to be fused in one. As that kind of unity he is ready to live - again using this kind of a metaphor - to live on Karatas. So that man in his mind as he is, in this Do, being on the dividing line between the conscious and unconscious area, at times, and very seldom really, but nevertheless can have this thought. I wished I could grow. I wished I would know. I hope and I know that it is possible for me. That's about all.

He is helped in his feeling, when it is right, by this emotional quality of having this innate desire to know and also to wish at the same time. And from that time on, by means of Work, that what is now the beginning of his Soul, and that what is the completion of his emotional body go hand in hand. In the diagram, sometimes, we indicate them in two parallel lines which are constantly connected with each other. And the steps which have to be taken as far as Work is concerned, and explained, you might say, in an intellectual way, belongs, of course, to this observation - this becoming aware - this knowing in a certain way. Knowing in an awareness with an observing which takes place simultaneously with the event. And gradually out of this as a Do now wishing to grow further, will parallel to it be evolved the Sol of an emotional body.

The Sol of that Emotional body is for man the Aspiration to a new life. It is his wish for a vitae nuova. It is his wish for a renaissance, a rebirth. A wish for him based on the knowledge which he has and which has been augmented and can be augmented any time whenever he wishes to apply this particular wish for being objective can now be helped in himself by having the aspiration towards the possibility of growing to become a man for him and to develop in him both his Consciousness and his Conscience.

The next step, the Participation in a Soul sense, it simply means, I go back to Earth in order to live; in order to live with that what is my conscience to the extent then that I will be able to test out how truthful it is and how permanent. It is a nesting place. It is a returning to oneself. It is a return to that what is behavior forms in life in order then in that conscious state to be able to do certain things or to understand certain things which one doesn't and hasn't understood before but now is able to do in a more conscious state knowing that.

This is parallel to the development of La in the emotional scale. And that is a returning to oneself in the form of Inspiration. To know that what is within one as one's heart which ultimately will have to give to man the motivation for the continuation of his wish to overcome the difficulties that are in the way. Whatever happens after that, this question of Experimentation, the question of Silence and so forth, it doesn't matter.

It all hinges around one thing: that man realizes he has to do some work and that in order to maintain his life, it is not going to he left to God unless he would know how to pray. And if, even if belief that God exists, that man still exists as a man on earth with all the difficulties that are involved in that. And that he cannot possibly negate it. And that the only solution for him would be to be in balance between that what is his mind and what is his feeling; or that what is really his Consciousness, and what would be and would become his Conscience. Whenever there is this kind of a balance between them, you see, one is then not affected by certain states, moods we call them, affected by that what I have thought just the last moment, or what I have read or even what I have eaten. I'm always the

same because I know and I feel at the same time. I know then that in this Conscious and Conscientious state, that what I do as activity becomes for me real Will. And in this Will there is no conflict because that what comes from my mind objectively, that what comes from my heart also objectively does not argue with each other. It is the same. There is a double force, you might say, it is a reinforcement. That is why Will takes up the totality of man.

When man is united in three centers in that sense, then his Will becomes not only the attitude towards the rest of the world, but also what is in him, making him as man behave the way he should and this time with understanding of his reason, again, consciousness, and with understanding of the motivating force, again his heart.

But in general I have said that whenever the thought is there, one can convert the thought into a moment of awareness even if the awareness lasts for that one moment. I never would let any kind of a thought or feeling regarding work and the desire to wake up in whatever way it is as small as it may be, little in its particular quantity - I would never let such an opportunity go.

Each time that one converts the energy as represented by the wish to work, or the thought which may accompany it - that it is possible at that moment - each time this conversion takes place, there are certain facts then collected, again in the little brain that is now functioning and when it starts to function a little more, it starts to flow over into a development in one's heart as an emotional quality; each time that I make this kind of an effort, there is that form of energy as fact, or forms of energy as emotion. By a fact now I mean an intellectual quality of recording. By emotion, I mean a certain state of potential possibility. Each time that I wish to work, I convert this - and such energy then is deposited in a form of matter of a different kind of density in the proper place in myself: one in the brain, the other in the heart. Each time that I work, there is in my body a possibility of a conversion of food which is there at the present time and is not always used. Partly because I don't know how to extract it out of the food that I eat and partly because there was no need as yet to use the higher food which is in the body for the purposes for which it was meant.

Let me explain it. I said some time ago, talking about air and the rarified gases in air; rarified gases from the standpoint of chemistry are those gases that are practically impossible to work with in a chemical sense. The reason for that is that their molecules happen to be closed up and that the ring of electrons around them does not leave any room for entering and, for that reason, they became so-called chemically inert. Helium is a simple example with krypton, xenon and the rest of - argon - all of those which are, if you know anything about the Mendeleev system, they're always in the beginning of the horizontal line where there is a possibility of a new ring being formed of the electrons around the nucleus. They belong as a group together and they are noble gasses, they were called originally. That what

was really noble about them was that nothing could attach - touch them. Under the influence of a conscious effort, when I breathe I not only take out the oxygen but I take out part of these so-called noble gases and they are digested in my lungs on account of the condition created by more consciousness and, in particular for this purpose, conscience. Under the influence of this condition in my heart, starting now to function in a conscientious manner, that what becomes affected is in my lungs the result of blood flowing from the heart to the lung and then in the purification process of the lungs with this kind of blood coming from the heart, this blood starts to carry the substances of a higher quality now in my body and as a result as coming from air. So that the exhalation is not any more in the same way. The exhalation contains less and less of such gaseous material and it has become food for myself.

This is one way. The other is that during the process of becoming conscious in one's brain, the impressions that I now receive in an ordinary sense through ordinary sense organs and which, of course, represent for me a certain form of energy, since they are recorded as such - as energy giving content in my brain - that then when the brain has next to it or in it a conscious state, a condition in which attempts are made at objectivity, that then as a result of this state influencing the rest of the brain, that what is recorded as facts take on a different quality and become permanent. That is why we say sometimes, 'moments we do not forget'. That is, they are not subject any longer to the fact of being able to forget them and this of course I mean by permanency. Therefore, this kind of quality of facts recorded in that way have an absolute value as that what is temporary with the rest of the facts recorded in an ordinary brain. So that you see, whenever I now make this effort of being awake and, as a result, there may be a little period of time - I call it time as measured by us; an extending of moments as measured from an objective standpoint - that then during that process, the other natural processes are extracted more than before and they become then, with this material that is newly extracted, a deposit both in my brain and in my heart.

As a result of this kind of condition, not only that my brain and my heart are affected, but the totality of my body is affected. It simply means that as a result of work, the body becomes less dense. There is more possibility of a separation of the centers and the Si - Do of physical body loosens up. The Si - Do of the physical

body is linked up with sex. It is the highest form of food as being digested by the human body and the Si is the sex organ, and it is exactly at that place where then the loosening up process enables sex energy to be sent to different parts of the body, if necessary, since that what is in sex as sex energy contains certain forms of a higher nature which Gurdjieff calls Abrustdonis and Helkdonis. These are the two forms which partly are used for the heart and partly for the brain. Abrustdonis is for the heart; Helkdonis is for the brain. And these are substances which, on account of the changed condition of the body of man when he is conscious, start to move - I would almost say, because they are attracted - and sometimes they move because of a result which man has whenever there is any consciousness or conscience in him, that then his will, wills these substances to go up to the proper places where they can be used further. They are the substances for the building both of the Kesdjanian and for the Soul Body. And it is this particular process when man is awake that takes place as a result of his "I", that the totality then of his whole body, being satisfied and in a different kind of a condition starts to change in itself as an apparatus which now will use that what is there potentially in a better form by using whatever has been received in an ordinary sense, digesting it differently, and then using that what is latent in man to accompany it to the place where it finally will have to be consumed. It is one way, of course, by which Kesdjanian Body can be built further and the Soul Body can be built by the usage of that what is in an ordinary personality for the purpose of building higher bodies.

Whenever I am awake; whenever I try to wake up; I make a contact at that time with that what is above me, and I implore that the Lord Creator will send material to me if I am open enough to receive it. And that because of this kind of reception, the corresponding note is struck in me where is already such substance, but this time latent in me, waiting for the call to be united and then to be used up for the purpose for which originally it existed. Never let an opportunity go by whenever you can wake up, even if it is only a moment of awareness. Keep at it each time, each time.

M1359 - Growth of "I"

Start with very small things. Or create a situation in which you knew and you have, you remember, that you were in a certain way which you at the present time dislike or rebel against. Try to create it again. For instance you have said something to someone in a certain way and afterwards you think that it wasn't right. You should have said something else. Go to the person again and correct it. Do something unusual about yourself instead of remaining mum and criticizing it and not losing any sleep. You should lose sleep. You should actually go back and say here, I said that. I know I don't mean it that way but it happened. You can even explain it, say I'm a mechanical creature. Whichever way it is this unusualness in the form of behavior is very helpful because it means that a person could become much more flexible than he is and that he is honest about himself.

Honesty always must come in, Jerry, because if you keep on saying it to yourself without actually feeling it, it's no good. You must mean it. If you really say it's a bad characteristic of mine and I feel it in my bones, that's the time you will do something. But if it's just a little bit of a platitude in the mind, it won't help. From the standpoint of "I" it doesn't matter what you are when one is observant. It becomes important when "I" wants to fulfill its function regarding you to change a personality into an Individuality. Because the purpose of man is not so much to make an "I". It is really to become an Individual. And he uses "I" as a means like, a person prays to God and God will help by giving him an insight and light but man still has to do it.

So the purpose of change for a man is in line in becoming a conscious man and it's not necessary then that I say it is my "I" which becomes conscious. It is actually that a man as he is now unconscious becomes conscious and will have a conscience and of course then executing it as a result of that what either his Consciousness or Conscience will tell him that he has a Will to do, so he has to start doing something that he knows is in the direction of becoming a man. And one starts naturally with very small things because there is not enough energy to start with the big things. The ultimate aim always has to be kept in mind. Harmonious man. The emphasis is not on "I". "I" is there whenever harmonious man exists. It can then because of it's entity as fusion produce "I".

Let me explain it a little bit more. I say "I" starts in the brain and I assume it is a mental function of objectivity or whatever the faculty is and I call it Observation as a recording in a mental process in part of my brain but very soon after that also the influence will take place in my Conscience as a result of a part of my brain being Conscious it needs a Conscience in order to tell it what is right and what is wrong. And from then when I now can function with a little bit of Consciousness and a little bit of Conscience I can at times already behave like a man having a Will. Now when a person starts to grow he starts with this little "I" that originally was meant to be an intellectual function already having become an emotional quality and also already being represented as a result of the Will. So the "I" as a concept changes and becomes now all three even in miniature of a man, who could be called harmonious in a very small sense.

So that when I continue to grow and "I" grows "I" starts to grow in three different directions as Consciousness ultimately making all of my brain objective, as Emotion making all of my heart suitable for living in let's say in an Emotional State and having enough warmth in order to carry out any activity that has to be done and as far as the Will is concerned that the totality of all actions of man are actually dictated by Consciousness and Conscience. So there is a three-foldness then in "I". For me to enter into the realm of Cosmic Consciousness, that what belongs to Earth even if man is made complete on Earth and has become harmonious he has to enter into a different kind of a realm of a different level and for that he has to be unified. He cannot come in with the three separate parts even if they are harmonious.

So when the wish starts to exist in man who is conscious on earth to work towards the possibility of becoming cosmic conscious his "I" has to be formed out of the fusion of the three bodies and then that is real "I". Real "I"means that when it is that kind of an entity it can go down to Earth as it were and divide into three parts which are in equilibrium or it can go up the scale of a higher level as a unit starting to function as a unit in the midst of a new kind of a world which I then will discover.

It's a little bit theoretical? I hope it isn't. It shouldn't be. It is only that the concept that I wish to use now as "I" which is understandable for me is simply that I give it an attribute as if it is intellectual and I end up with a totality of that what is

required for an Individual and still that as three is not as yet an "I" that is useful to his Endlessness. One always has to keep that in mind that it is necessary that there always are three things that can become one. If there are two or only one it is not complete. It has to be a unit, at times it must be, otherwise there is no possibility of progress.

M1428 - Experimentation +

Observing - that what is the creation of the little "I", trying to become objective to "It" which is the rest of your body. And we select out of the body, five forms of manifestation expressed physically: movement, the tone of one's voice, the expression on your face, gestures with your arms or whatever, your head, and your posture. Those are five forms - physical manifestations to which the little "I" would like to be objective and receive facts or statements that That exists as a body. That aim is that from the five, of course, I come to the realization of myself existing as a body which I then can accept for whatever it is, without wishing to change any of it, and just accepting it. If I do this, and I try to get intellectual facts of that kind, there is no interference with that what I call my feeling, liking or disliking it. If I try to employ the concept of simultaneity, I try to eliminate thinking about myself, as in the future, anticipating or in the past, remembering. This is the first step.

The second is a Participation process, which means that if the "I" is sufficiently developed, that it then can return to "It", the body, and help it to be directed, in order to become more Conscious and more Conscientious, and have a Will.

The third is called Experimentation. It means the enlarging of one's world in order to become more unified, later, to have more data and facts about oneself, and the world as a whole is more complete for myself.

Conscious Labor is the creation of difficulties for myself in that what I intentionally wish to suffer. It is a step in the development of one's Soul which I want to utilize every possibility for myself to overcome certain difficulties which I have created, solely for the purpose, in suffering, to receive energy which can be used - - - (tape runs off)

M1442 - Silence

And it's interesting, we went by Crater Lake, and the tremendous feeling one can get and the contrast: here is nature austere. I call it untouchable. Because it is a kind of a sight that when you are sufficiently emotionally inclined and you see it, for me it is, I said it to Ross in the car, it is like a spirit. She does not mind to be seen but you cannot touch it.

There is something so strange in an experience when one sees this -- the blue water, the colors of the rocks, the distance, perspective, austerity all around, definitely like a burned out something that has also fulfilled its usefulness and is there now simply as a proof that it has lived.

And that is nature. You can say crude or in the raw partly and certainly not, not to be touched. As against that we have our industrial development. And I said to Ross that if ever you think in the presence of some factories and you don't like them, please think of Crater Lake.

It is that kind of a contrast between a man who can actually contain himself and can be in the midst of all kind of industrial activity, still remain within himself harmonious and that is the hope -- all the time the problem of trying to find how to be in whatever now disturbs us at the present time and what is going to disturb even a little more. And it is for that reason that we talk because you have to prepare yourself.

The time will come when it will be quite necessary not to fall into hysterics and that there is something in you that is much more solid and that you can rely on. That the aim of man when he lives, is to try to find that kind of a Silence within himself, and that in that silence, he has the possibility of a belief that every once in awhile something of a higher nature is there and that can actually then at times talk to him, and if he then is disturbed too much on the surface of his life, he will not be able to hear it.

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How to pray to God. How to dial that number three. It is the introduction of this emotional quality which is Silence, which for a man when he experiences it, will know that at such a time he is, as if, nothing, and in that he knows that he has found a certain strength.

But there is another requirement for that because when he is there, and when he knows he is limited, and when he knows that there is an impossibility of saying or even making a contact, he still wishes to express emotionally what he feels. And in order to wish to express it, he has to send a certain force, a vibration rate in a certain direction. And he has to have trust that it will reach the proper place.

M1454 - Participation, Experimentation, King and Queen

- - - - - the steps to try to realize what one is and how one should start - begin - without our own little solar system. It has to do with one's life as it is now, as it is manifested by the personality as it is, and whatever the personality is made up of is now my little kingdom in which I am looking for a king to tell me what to do and I cannot find it because my mind is incapable of telling me and usually there is quarrel between the king and the queen because the queen has her own ideas about feelings and the king says, 'but I am the boss.' And the body, the body for us is much more pronounced than is needed. We have 90% of that bulk of matter which we call body and it contains Life. And for that reason the body says that that what is life has to be maintained by means of my body. It's unfortunate - my feeling is not strong enough and my feeling is dependent on the body. It cannot even stand on its own feet. And whatever the mind says when it says to the body not to wish this or that, or that it isn't right - I can forego for a little while the little wishes of being hungry but after some time my mind even has to give in in saying, 'if you continue to fast, you will die.' 'If you continue in what you are doing and not eat and not sleep enough, you are a fool.' Because the whole idea of your Life, including the body, is to maintain Life. And then of course the mind cannot say anything more because it must give in at the proper time if one wishes to continue to live. And for that reason the body has everything to say. You can make your mind believe that it has the quality of being the king and you can put it on the throne, and when it is by itself within the brain it can actually function and very well and formulate and it can really put it over on the rest of the mental function. But when it comes as a problem between what is the body's wish and what is your mind really, there is always this ending up - don't do anything to the body because even then the mind would die.

And this is the dependence of our two functions, of our feeling and our mind, and they are not strong enough because inherently a man is interested in wishing to continue to live. This is the command of life. This is the strangest thing, that a man when he is born has in him a command because Life happens to be in him and with that his Life demands that the body continue until Life can be free. The paradox is, again what I said a little while ago, why was Life put into this

form? And the answer is pragmatism, that is, I accept the fact. But when I accept it, I accept my life. And then I say this life, now in this form, if it actually is my life it has to be freed. Freed from form. Where does that kind of a thought come from?

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I want to be united. Gurdjieff calls it 'harmonious'. That is the character of what I wish to feed to "I". This is my attempt when I wake up to be then and to have this personality united in whatever activity it is engaged in with the energy that is furnished by my wish, my real wish, my emotional state in which I am. And the emotional state is a knowledge I have to go away from this what is earth. And I use earth as a stepping stone. I use earth at that time. That I don't wish it because I am cold to it. That what is my wish takes all my energy to develop this "I" and, together with that, I know that my feeling says it isn't right that you temporarily separate from this my body because after all your body, your mind, your feeling, they produce this "I". What right have you to remain impartial.

You see, that is a problem. Sometimes I think that I want to work away from ordinary life. Sometimes I think that in my present state I have enough that I now can be through with life as it is, as it is manifested on earth, that I can even be through with the body, that I can say I will take away from this body everything that now keeps it alive, I will go through periods of austerity. I will even withdraw, I will fast in order to tell myself, to be reminded that I have to Work, to pray constantly so that I then in such a way may remain in contact with that what I believe in, towards which I wish to go. And it is foolish because I haven't paid anything yet for the maintenance of the body, then only helping to maintain it a little bit on earth. The body is still an instrument. The body has to be a servant. Because someday the mind and the feeling, the emotional state and my consciousness will demand a body to be a man on earth. For that reason I cannot neglect. It is that kind of a form I must admit exists. And it has a requirement and I will fulfill the requirements of the body to the extent that I will not be identified with it, to the extent that I can do it and leave it alone, to the extent that I have a choice. The choice is that what belongs to the king.

The king establishes himself in relation to the body. The king can at times tell the body you do or you don't. The king is in need of the body, after the observation, after the recording what the body, the personality is, what the manifestations are. There is no question anymore about the commands from the king because he has knowledge which is absolute. And then Life begins. Because then the king comes down from his throne. He is no longer the observer which is detached. He then attaches himself to the body, to the manifestations. He wishes to be present as a conscious state to that what is unconscious. He wishes then to tell the body what to do to become the proper servant for that what will be Consciousness and Conscience. And this goes with the understanding of the queen.

When the little "I" collects facts, when the facts are objective, when they are collected in such a way that they find a place in the memory of man - the judgment about such facts is not the duty of the king. The memory is judged by the queen. That's my emotion. That will give the value to the facts as they are. And the queen is very sharp. The queen is pure emotion. The queen cannot do any wrong with the facts which are absolute. The queen will know what is right and what is wrong. And the queen knows - it has also a command from God. The queen finds herself first in her own heart. It is empty when a man is actually trying to Work. And the queen as an emotion knows this and wishes to find material to fill it. And it looks around it sees the solar plexus and says but it is not entirely right because, although it has a little semblance of a rate of vibration, it's not the kind, that has the tone. It is not as yet harmonious. It is not as yet that kind of a music by which I will march, by which I will be begeistered, that is spirited, that which will help me to be able to live in life. I need a fundamental tone that must be struck somewhere and my heart becomes a harp to strike it on.

This is the function of the queen first, to look around at what is available in the rest of the little kingdom as it exists and to have very definite ideas about what is right and what is wrong. And much of it is wrong. And as a result the heart remains empty for some time. And then it goes to the king and it says, please help me, give something that can fill me. And it becomes the task of the king to be a man to his wife.

His Consciousness is the mind. His Conscience is his wife. The relationship in which the king must know what is right but the queen must ask, tell me, how can you act and function as Consciousness for me so that I, as Conscience, can grow? That is the first step. The responsibility of consciousness to create something to fill that emptiness of the queen's heart. When that starts the king has at his means different things, partly in his mind, partly in that what is helping the physical condition of his body. He knows that his thoughts originally, unconsciously, were fed by his blood. He knows that that what is now his conscious state, or a section of his consciousness which becomes conscious, has facts and that the memory is being judged and that now out of this fact that that what is being judged the king has to start Working.

I simply say that the king works in his laboratory to produce the kind of a substance that will fill his heart and at the same time will contain life. Because if it is for one's heart it also has to circulate around and distribute whatever is produced in the laboratory. And when the king now comes up with his new product - it is Hanbledzoin. It is something that is like blood. It is something that is of a different kind of an ethereal quality. It comes only when the king considers the condition in which he is, in which he knows that the state of his unconsciousness must be changed and at such a time the king prays to God to help him, to give him the secret to the elixir of life.

You see, at such a time, when the king is actually considering the question of his intellect, all the different things that are in the intellect already out of previous histories or education or that what is he, this king, as a personality, now becomes useful. Out of all the variety of different things that have been placed in his mind, everything that he has known, everything that was in the direction of a possibility of a solution now becomes available and this is what the king uses to make a substance. Out of all of that, all the dogmas, all the doctrines, all the religions, all the thoughts, all the philosophies, all the relationships with people, all the psychological states, all of that is considered and all of it of one's life contributes to the formation of something that will fill the heart of the queen. I call it simply now Hanbledzoin. It is blood of a certain kind belonging to the entity of Kesdjanian body. The process that I know must take place when there is Consciousness and to lose its coldness. When the queen starts to function and the

Conscience starts to generate and show its effect on the totality of the man in the judgment of that what are now facts only. The facts now become useful and at the disposal of the activity of man in his actions as his manifestations. This is the function of his Conscience. Man then participates in his life as it is manifested by means of the activity of his physical body. He is with it then in that way, as if at such a time the life that is manifested in the different cells of the activity are then scrutinized to see that they are functioning properly and that they are functioning with sufficient freedom to be able in such activity to be free because of a conscious state. So that then the Consciousness with one's Conscience will allow a man to take it or leave it, to make his body do or not do, to have a chance of selecting, of real choice, to know that that what then is being done is done in the direction of his Consciousness and his Conscience.

And that is the beginning of man's Will. It is still within his world of his little kingdom. It is still with the king and the queen at the proper place to see that things are attended to, and it is still with the body then becoming the servant - that is what is then for the kingdom the populace. Those - that cell business of his body - are the king's people. What one does is to introduce next to each cell something of a different kind. If you remember Atlantis and if you remember King Appolis got into hot water because of the premature idea of some, almost I would say, fools from Mars and how it was necessary to change the organization of one's personality by the introduction of this participation of each one of those who did know to be with those who should know and gradually make them Conscious in their own right and then at such a time King Appolis was happy and everybody from Mars could withdraw and even go to Gemchania, Tikliamish and await the destruction of the country because it had fulfilled its purpose.

This is the problem of Participating, the problem of Experimentation is the enlargement of your kingdom. It is as if the king wants to set out to discover new worlds. It wants to find out what are the boundaries. It wants to find out what are other people's kingdoms. It wants to find out if such boundaries sometimes can be crossed over and to what extent, in that form of Experimentation now from a conscious state, something can flow over for the help, for the benefit of those who are in the same kind of a position of a kingdom which does not function, of that what was improper and not becoming to them. It is as if at such a time the king

sets out on a trip, as if he wishes to go to the Holy Land. He becomes a crusader. He is going to bring that what is needed for the saving of the rest of the world. This is one's mind wishing to experiment, to enlarge the world of oneself, and to reaffirm in that world the state of Consciousness and Conscience, and by willing to be able to do what a man must do under all conditions whenever necessary with the understanding and with that what gives him insight as his Conscience - this kind of understanding, based on knowledge, applied in the practice of living, that what is required of a man to be. Then a man changes and he becomes an Individual. He becomes then the helper to His Endlessness.

The question of openness ends there for man. The openness does not extend, any further than for man to become useful for God. That in the state of Self-consciousness, he can become useful when even in that state he has learned his lesson of impartiality and that in that state he is willing to sacrifice his life in order that another kind of life, of what we simply call Cosmic Consciousness, can start to exist. It is at the point when a man has reached one spiral of the enneagram and is ready for the second, the second form, the second form of freedom, the second form of being bound, to lead to that what could become infinity as the third form of that what is then definitely the potentiality of ultimate unity.

So, Robert, your question was a long answer, but in the answer, there is an answer for Work. Anyone who has ever heard about it, anyone who has read, anyone who is in doubt or was in doubt need not be in doubt. And all that is needed is to Work, to apply. If you want to understand Gurdjieff, if you want to pay homage to him, if you wish to express your gratitude. You express it in a very selfish way, by become Awake and aware and harmonious and a man to fulfill your own aim and, paradoxical as it seems, that is the way you serve God.

So we leave it at that. Read and think and sit and contemplate Do anything you wish but always end up with the wish to Work. Good night.

M1465 - Aspiration, Inspiration, Silence

A few days ago I talked about Conscience. And I mentioned the fact that Conscience was like a table which is really the solidity of man. That his mind and whatever his activities are, are related to trying to make a strong table within himself where he can go when he needs it. We're talking now about the possibility when a man starts to live, and when his Emotional body starts to develop, when he has drawn from the world certain aspirational qualities. That is, that he sees that he is not only by himself, but that there is a very definite reason that he exists; and that in his life there has to be a direction. It is the emotion that really plays the most important part. Because the consciousness is not enough developed. It has a great deal to do, because it has to do a lot of cleaning up. The mind is so cluttered, and the mind is so small. The mind is potentially more than the Emotional body, because the Emotional body already has a beginning as a feeling belonging to man as he is on earth. And when there is a going over from an unconscious into a conscious area, the way it starts is with the wish, and a real wish. And that then of course the need exists for more knowledge, Just enough to be able to say to oneself: "What is it that is meant by impartiality?" That is the crux of one's intellectual understanding.

And then one starts, as you know from the little diagram, this what is an Intellectual body running parallel to the development of an Emotional body, as Sol La Si. The first note that is struck is Aspirational. It is based on what a man starts to understand of himself in relation to others and the rest of the world. That that gives him every once in a while, and particularly when he accumulates more data which are more reliable, more absolute, or more objective, - that he sees whatever the value is of the world around him, and the different people who he associates with. And then he comes to the conclusion that that what he can derive from them is nothing else but mechanicality. And he knows that that for himself is not the right way, because he knows that something else is needed. And this is of course the determination of his wish to become what he should become, and to develop then his potentialities.

So the Sol of that becomes for him the Sun for the time being to indicate the direction of an emotional development. And he knows that at that time he has to turn within his own life to his inner life to get something that is really his own. And then knowing that when he has something that he can then continue further along the line of an Intellectual development, and become Experimental in his attitude towards facing the world. That is, he will return in time, after he has acquired something for himself, so that it is worthwhile to return. Because then he will be able to give something.

And so this particular kind of symbolism, it has to do with the construction of something within oneself. And when it is an emotional quality of the highest quality that he can make, he will have to enter into that what is the Essential Essence of himself. And the table is there; and we call it Conscience. When he enters into that, this is his La. This is his Inspirational moment, the time when he actually is confronted by truth, when he wants to find out what is reality for himself. And he doesn't want any fuss, no more than what is necessary; and really becomes quite simple about his life.

When he has this attitude when he enters into that room, he excludes the rest of the world. It doesn't matter any more what the world was. It has brought him to himself. And then the values of the world for the time being are forgotten.

When he comes into this room and he sees the table, there is someone opposite, sitting there. At first he doesn't know what it is because everything is new, unfamiliar. He has never been on speaking terms with God. And whatever it is that he feels then, and that he then gradually becomes aware of, is someone who apparently has reached down and tells him, "Sit down. We will talk." So God talks to a man. And he listens, because it is in the beginning. He has many questions, but he knows that if he just can be quiet and listen, then he will receive.

So the third step there is Silence. There is absolute silence. What takes place however is God telling him, not by words - I said the other day by means of cards - cards which represent for a man his life as it has been lived in the manifestations on Earth, the attitudes and the postures, and all the different ways by which he has

represented himself, and what he has done with his life in manifesting it in different relationships of the Earth.

And God has a pack of cards which represents his personality. And He takes one card after the other and puts it on the table. No card is forgotten. All the different qualities of a man are then in full view between God and himself. And they both look. And the man looks at his cards, and he dares to say one little thing. He asks God, "Is that really me?" And God nods His head. And He Indicates, "Yes, that is you, in truth."

After that there is a silent period, absolutely nothing than only looking at the cards to see to what extent a man then, in the depth of his being, can become objective to his past life, and to see what he actually is; and this time, under the influence of what he calls his God, actually faces the truth, as the truth is, in an objective sense. You see, this is really where a man can come to himself. And when he then, in being there and having stopped for a little while the activities of ordinary life, and has returned to what he really is, he then remembers a certain obligation and a task that he, perhaps not very clearly, but more and more becoming clear for him as he lives; that he then finds that he has a task to fulfill.

And it is based on an emotional quality of this kind of encounter. He looks at God. He doesn't dare to ask, but God knows and motions to the cards. And again it is: "That is you. And now you go out." You remember the Holy Sacrament? You remember how Judas had a task. You remember how Jesus told him to go. It is in this kind of Silence that a man leaves his inner life. He goes then to the possibility of further understanding. And it is as if at that time the Si-Do of his Kesdjanian body is linked up with the Fa bridge of his Intellect. It is at that time that a man starts to understand what is meant by overcoming his own difficulties, to have seen what he was.

And with this kind of knowledge he now enters into a new sphere. That is, from his emotional state he goes over to another kind of a level, as indicated by his Soul. Because he knows now that he has knowledge to work with. And he goes over this kind of a bridge. I call it Fa simply. It is towards the development of a Soul of a man, that he then knows how necessary it is to test himself with whatever

he knows now, to create for him certain difficulties where he knows full well what they mean. Because nothing is taken away of the difficulty. But he has a wish to face it. And he has a wish to create even more difficulties for himself, because he knows that because of that kind of a friction, there will be a chance for him to work consciously, to labor for the development of his Soul further, to enter into the Kingdom of Heaven.

When one has this kind of symbol, when one can see that at certain times, and I would say at any one time that one wishes, - because that what is life in man and that what is his time as duration when he lives on earth, - each moment is equal to each other moment. And that one can at certain times then leave that what is the outside world. That would be a conducive condition where a man can come to himself.

You also must know that when the conditions are not such, that is, when the conditions require you for ordinary Earth, - like many times in professional life, - you must not attempt to make any decision even. Or, you have to banish the thought of Work, because it never will be successful; and you never could even open the door to your inner, inner life. So don't attempt at times when it is utterly impossible to do anything regarding Work.

But take the times that you already know that you could leave the world for a little while, and that nothing would happen because your presence is then not required. When you are professionally engaged maybe eight or ten hours a day, maybe there are opportunities of a little flash of a certain insight perhaps in yourself of how you behave. But there are other times before you work in a professional sense, and after you're through, and before you go to bed. These are the conditions that you have to take when you wish to talk to God. God is not interested in your profession. Even if you would talk to Him about it, He would tell you, "It's all in the cards." All you have to do is look at it. But when you are by yourself, then there is the requirement for you to do something for your Soul.

Use enough common sense in your Work. Try to work when you can and when you think that you have a chance. Don't attempt it at other times, because it requires much more strength not to work. You must know once and for all when it

is right. Because with which you work comes really from the Inner Chamber. And it is not right - it is even sinful - if you try to introduce that kind of energy into ordinary affairs, and be haphazard about it and halfway and lukewarm.

You have a task. You know that. You have a task to help create conditions in which you actually can grow. This is the potentiality of man; that he realizes that he must do something with what are his talents. And then in his life as he then lives it, at times when there is a possibility for him actually to reach certain results, or to be Awake, or to have an Awareness of himself; and then to continue at any one time, because time is equal. And the moments for himself are the same because all of them are Infinity. And that what is Life in man, as long as he breathes he knows that Life in him exists.

God, when you leave the room, will get up. He will look at you. And when you close the door just for the last moment, hold the door open. And you look back and you say, "Yes, I understand. Now I go and work." It's that what I mean as something very simple that one can take with one.

M1510 - Participation

The reason why I observe manifestations of the physical body is simply because in the physical body if there is this form as expressed as manifestations it's a little easier to realize that there is life behind it but the real reason is that I don't want to become impartial to something that is completely partial which is my feeling center. And that what is my mind I have a great difficulty in becoming impartial to the mind itself when the mind is full of associations. So it's only a stepping stone in order to acquire a dexterity. When once the dexterity is there, there are two possibilities. Assuming that "I" exists and is now able to observe, it can observe the totality of myself exactly the same way as it now observes certain forms of manifestations. In that would be included the workings of my unconscious state. And gradually with this kind of observation that what is "I" could acquire knowledge of the truth about myself as soon as I is sufficiently grown up to stand by itself and not be disturbed by the surrounding or even the object that it would have to observe.

The second possibility is that when I see manifestations as a result of a thought or a feeling that when I become objective regarding the manifestation it is not so difficult to become objective regarding the source which has caused the manifestation to be what it is. It also again depends on the strength of "I" and when that is strong enough it will be able, so to say, to be in the presence of a manifestation and the totality of such manifestation as where it comes from to remain objective about that and to translate at such a time the manifestation into the cause of it. That way I reach an impartiality towards my feeling center or towards my mind.

In a very general way this kind of acquisition of knowledge about myself will be placed in myself first in my memory, but when afterwards the "I" has grown up sufficiently and it is of course subject again to this same kind of growth expressed by me when I want to use terms which belong to the earth that it has reached its own maturity. The separation has been long enough separated and that then the requirement for "I" is to return as it were to Earth, meaning by that my body being Earth and my feeling being the Planets and my mind being the Sun.

That what is formed comes now from the Sun to Earth to really help with its own objectivity as "I" to correct the conditions of my physical existence. This process we also consider as a possibility of joining "I" with "it" and in that process of Participation in the activities of one's life in the form with which we are familiar and which we call the unconscious form of the expression of one's life that then there is a possibility of a change because if "I" represents for me light and insights, that what is light in the presence of what is unconscious will have an effect on the unconscious state and gradually change it into a condition of light.

There are many more conditions or thoughts or relationships of course connected with this because one does not live by consciousness alone. A man is made up of feelings of a great kind and that what refers to him as a feeling very often could become a decisive factor in knowing what to do. And for that reason when the feeling is not entirely pure and is still too subjective and too much bound up with the expression of one's feeling in ones body as manifestation that then it is necessary to develop something that can help to guide the light of Consciousness through one's life. This we call a Conscience. And the development of that what takes place when a man tries to become conscious, it means that his "I" becomes a conscious entity for him and starts to light up his unconscious state and that the return of "I" to himself as Earth or his body and to help to correct conditions of this earth body into that what it should become that what "I" then represents is a wish to make good what originally created "I" and this particular attitude of "I" we call Benevolence.

It returns to myself in order to help me as I am. This kind of wish on the part of "I" to help me, that is to change me, from personality into what I really should become or to help me to develop within me that what would evolve or ultimately to help me to become an individual as a man should be or in the terminology of Gurdjieff for man to become harmonious is really a help that comes into one then at the time when "I" being already a little bit grown up needs a guidance and a judgement which is objective. This becomes one's Conscience which then from that time on starts to develop parallel to the formation of one's Consciousness. And the different steps involved in Conscience are again parallel for the possible development of an emotional state in man which in the Gurdjieffian sense we call Kesdjanian body and intellectual part which man tries to develop as consciousness

would become his Soul.

I say it is much too much to talk about the variety of the different things that are connected with this. And of course we can talk a little bit more or a little bit less it really doesn't matter because the only time we actually can find certain things that would become permanent for you is simply to apply what one now knows and if this description of what is Work is sufficiently clear let me repeat it is an observation process. It is the intellectual process we've talked about tonight. It is something I call an "I" to become for me a permanent entity helping me in my life, ultimately, for which it has to prepare and which has to be fed and which has to grow and I can be dependent on that when it has sufficiently full grown to have as "I" an ability to remain objective even when it is in contact with me in an unconscious state. My subjectivity being on a lower scale and a lower plane will be affected by anything from above or what is on a higher plane. For me, light is worth more than darkness I call darkness the state of unconsciousness even if I am a little bit waking asleep it still has the characteristics of being asleep in daily life. And the difference between that and actually Waking up is the difference between my unconscious state having a mind which functions on Earth and quite well as compared to a mind which actually could function in an objective sense and is destined to remain in existence after one's death and which has as principal attribute understanding instead of knowledge.

The question of feeling is solved fairly easy by saying that the feeling ought to change into an emotional state and the emphasis of an emotion is not on me but is on God so that then a man finds his place in the rest of the universe as far as his own life is concerned then connected with the totality of all life existing in which ever way he feels this without even being able to express it or formulate it in a particular kind of word or a sentence but that goes by feeling and when it is emotionally tinted and gradually becomes deeper and deeper and more intense will finally reach within man, that what he is in reality and then in himself he will meet God in his Magnetic Center. That what man is interested in is to uncover that what really is he himself and I say it is his Magnetic Center but of course it does mean it is Life. The daring and the wish to be able to express it can only take place when all the different attributes of one's body which now prevent it or the coating or that what is protective coating or that what prevents any possible penetration into that

what is my inner life can be, you might say, pierced in some way that it reaches that what is essentially much more value to me and the pity is always that in ordinary life we never really hear about it and when you go to church you don't hear the doctrine anymore you hear only dogma and certain rules in accordance to which you would have to live and when you read the bible you get stuck on the ten commandments and you don't even know what is meant by sleep even if that word is used in the bible and you don't know how to read it because there is no concordance in connection with it.

This kind of principal is applicable in ordinary life at any one time. This is the requirement, you remember we said that God must be there if in infinity there is no possibility that he could not be there because he must be omniscient and omnipresent. And omnipotent that what is "I" in any kind of condition in existence will become omniscient about myself and will give my conscience omnipotence and will actually give me the totality of that what I used in this life regardless of how subjective I am, provided there is a sincere wish that I want to grow and that Work on myself simply means the application of ideas now connected with objectivity in order to produce within myself something, you might say, I can stand on and build on as a rock where that what is Kesdjanian or Soul body will not as easily be destroyed when the winds and the rains and all the rest of my death comes to me.

M1519 - Participation

Question (Miriam): You mentioned the Objective faculty linking this up to my life. Could you talk more about that? Developing this Objective faculty in relationship.

Mr. Nyland: In this (- - -) it is called the process of Participation. It is at a time when the "I" is considered sufficiently mature to have enough facts of objectivity and to have enough recording, to have enough of something that makes it an entity to be able to stand on itself, and in comparing it with anything that grows to make it easier for one, I say it is like a body. I know it isn't but it is something I want to describe like I describe God as a body, or a good father, or sitting on the throne. I bring it down to the possibility of my mind being able to understand it. So then when I say, this "I" now having been fed, has to prove that it actually exists and is worth while enough.

So I invite it, when I now unconsciously do certain things, I ask this "I" to come and look over my shoulder. I want now to see that what I am doing is in accordance with an objective fact. That is, when I am now engaged in something of ordinary activity, I want to have in myself the possibility of being free from what I am doing. I want to be able to say I do not care what the result will be, because I am not attached to it.

And the first way by which I apply the function of "I" is when I consider the possibility of being awake as an "I" functioning. Because in the state of wishing to be awake, when I now try to make that attempt I want to use the energies from my wish for the purpose of being awake, only without description of anything of what I expect to be. And this is really the way I start to work with "I" in ordinary life, without expectation but with the full intention of being as honest as I can be regarding this work and in that attempt I try to remain awake as long as I can in that activity. The longer now this I of my own which is my subjective I can now profit by the presence of a conscious "I" - to that extent the conscious "I" will function as yeast in my brain, gradually spreading objectivity in the midst of subjectivity. This we call a process of Participation. All right.

When it starts is another question. When is "I" sufficiently grown up? It may be grown up in one (tangential) direction and already be applied early in Work. And it may last for a long time before there is any possibility of applying it. About that there's no rule. I just want to add that to it, in order to confuse it a little more.

And that is where this question of openness comes in. That when one inhales in a deep breath, and one can at that time, without wanting immediately to exhale, come to oneself, and allow as it were, to participate in that what is then an exhalation process, at that time, the possibility of all forces within oneself can start to function in the body. And it is possible at such a time, when one exhales in that way, and then gradually at the end of such exhalation, there is hope, that then the hope knows also that the totality of the body has been fed, by a current which seems to have penetrated, into all different forms of cells, including the legs and the arms and particularly the head. It is necessary for that form of openness, to be very sensitive. Because the sensitivity of oneself is killed immediately by the selfishness.

If I want to continue in my own way, and if I don't want to allow any other kind of possibility from someone else to exist, I kill immediately any kind of an influence from such a person. And also I kill within myself the chance of recognizing it. And that is where we always make the mistake. Because when we are involved in our own - in any relationship, and we get angry or bored or anxious to convince, or all kind of things that naturally belong to us as human beings, and with which of course we are familiar, that at such a time when we allow that, that simply takes, with the identification, all the energy away from a possibility even to be open to something else. And when we make that mistake, that moment is gone. And it won't come back. At such a time one has to wait.

That is why the Si-Do in the Kesdjanian scale is the Silence. You see, the identification process as indicated by Aspiration, and it can be of a very high quality, particularly when it tries to become objective, that what really cements that Aspiration within oneself and then becomes identification as Inspiration. The Inspiration belongs to oneself entirely. And it becomes linked up with a desire to do certain things, on one's own, and in one's own way. And that identification prevents one from being open. And I call it selfishness. Although it may be completely linked up with one's idea that what one has of oneself of saying that it has to be like that because it is my own, and I have to find my way. And of course,

it's quite true. But the trouble is that you close yourself up. And one has to wait. Because the moments of that kind of time in the Kesdjanian sphere don't come that easily.

They come as a result of the Experimental states in which a mind can function. When a mind is willing to open up a little bit more within the framework of oneself, but, not entirely in the direction of the habitual way of behavior, there is an opening up of certain possibilities within oneself of that what still belongs to oneself but can be developed. So it belongs to one, but it is not used as yet. And that is where the openness starts. It is the Experimental wish of trying to see, perhaps, you never can tell. Keep one's ordinary mind shut. Shut up. Tell it not to bother at that time. You know it well enough. You know what it will say. You know its own justifications. You know very well how it will convince you in time. And what kind of rationalizations, whatever you want to use, whatever it is that is in that framework of an ordinary conditioning, of the mind, we're all familiar with that.

But if I wish to be open, I have to try to see if perhaps, within my own means there is possibility of doing something a little different, just a little different. For instance, listening, the voice, what I've said, listening to someone, looking at a person in a different way, not with prejudices, not with preconceived notions, but just to see if perhaps something like a miracle has happened within the framework of one's mind. That is the Mi of the intellectual triad. And that is on the same level as the Si of the Kesdjanian Body. And the energy which is taken then because of the intellectual opening, will make a person emotionally open. And then there will be a real wish to try to understand the situation, which beforehand has baffled one, or where there was no key. Or where, apparently, there was no solution and no possibility of dissolving the crystallization process. One has to try this many times, and I'm only telling it to you that there is a possibility of that kind. And I also will want to tell you how extremely difficult it is, because the involving that one is bound by is so tremendous. One has such love for oneself. One doesn't want to give that up. One doesn't allow anyone to enter. One has been taught, and sometimes by type one is forced to behave in that way. And the constant affirmation is in oneself that that is the only way because that is the only way that belongs to you. It will not allow another kind of a world to be entered a little. And

if one is from one's birth on, not particularly adventurous, or if, because of education, one has been taught to close up, and find your own way, or because of astrological configuration, some of these planets are not very favorably placed, that then of course one has a tremendously hard time. And instead of one breath and a deep inhalation, maybe you will need three.

M1594 - Participation, Experimentation, Growth of "I"

It's the same with myself as with each person. I try to figure out what it is, my inner life. I do not know. I go from outside toward the inner - toward essence. Towards a little deeper if I dare. Towards that what I would like to find within myself. I want to find that what is indestructible. Because I don't want even Work to touch that. I don't want my Work to touch that what is my life. It's quite alright to let it touch that what I know as a form of manifestation. I don't mind if the knowledge that I gain and based then on an understanding of the reality of it, that then I say, yes Work can help me to know a little bit about me. But it's not my aim to stick around with manifestations only. It's only a stepping stone towards the building of this "I".

And when that "I" starts to function, you see, the "I" also has its own octave of development. It has its own Do. It is the point in which my wish for having something become aware of me is struck. And that is the Do of the beginning of my "I". And of course it is just a Do. It's only the beginning. It has in it potentialities. But the potentialities can only be fed by the continuation of my wish. And when I continue to wish as well as I can. Or if I am wise enough to apply such a wish in conditions that it could become most efficient, that I will not lose either too much time or energy. But that I'm constantly engaged in that kind of a process of making this wish a reality of a moment in which then in that moment this "I" can exist. And then I hope that that "I" could continue in subsequent moments. Continue to remain as "I".

There are two ways by which this "I" can start to function. One is the continuation of moments which might be the intensity of the wish for awareness. The other is the wish that that what could continue as a wish for the existence of my "I" in creating it, could last long enough so that the "I" can grow up. Because I have to assume that that must take place. Because there is a contradiction in when I say an "I" observes me and is impartial to me. For that one moment there is a realization I say of the existence of myself. How can such a fact be of use to me in my memory. Because there's no judgment connected with it. And there is even no valuation. And all it is is a fact, registered, an Objective fact.

But all it says, "You exist." You see, I have to get around that because I don't know how this "I" can continue to function and give me real information that is of use to me. So I have to assume that it might be possible at times to extend a moment. And in that moment there will be different ways by which whatever is observed as an object starts to work in a certain way on my "I". And then the "I" will receive the condition in which that what is the object happens to exist. If it happens to move, it becomes registered in my "I", that that what was accepted as existing is now moving. This is one process of the continuation through time; or I would call it now, through infinity, by deepening the moment.

The other which is much more reliable is the continuation of "I" in its growth. Because the growing of "I" gradually becomes an entity with its own properties. And that then what starts to develop gradually in "I" is also the ability to realize that that what is first the acceptance of myself is the result of a certain form of feeling or thought in an unconscious way. And that the registration of myself now in an objective sense and continuing with remaining impartial, now produces in my "I" which is a mental functioning, that what is a fact connected with that what is the state of the fact in which it happened to be. And this is of use to me. Because now such a fact from "I" through ordinary mental processes is registered and put into my memory. And when it is in memory in its totality, realizing then that that what is being observed is, you might say, an unconscious human being behaving in a certain way with motivations belonging to unconsciousness. With thoughts and feelings which are unconscious. Then there is a reality to the absoluteness of that kind of fact which becomes a string of facts representing my behavior on earth. And this you have to realize, that that will take time.

That is why in the beginning the flashes are only momentary. Subject to a moment. But when gradually with the continued effort there is a possibility of the sustenance and maintenance of that what is my "I" existing and then continuing to register that what happens to be observed by "I" that then this question of partiality is eliminated and that what then I called impartiality of such facts and the time element being eliminated because of simultaneity, that then gradually there is a

definite image in my mind which is then what I am. But seen completely from the standpoint of Objectivity.

This process of "I" when it takes place in accordance with its own octave, goes through three stages before it becomes permanent, because the "I" being conscious and wishing to observe and receive facts; the facts will only be affirmed for "I" when it returns to the body. And on the spot is present to that what is taking place in an unconscious manner. This we call simply Participation in the processes of unconsciousness. And "I" being conscious at birth and growing in continuation of consciousness by being fed with facts which are recorded in an impartial and simultaneous manner, this "I", now returning to earth to be present to my manifestations starts to realize that the manifestations are the result of a feeling and a thought. And this is how "I" now continues to acquire further knowledge. I call it now knowledge because there are still the facts of the existence of myself.

"I", however, as it grows and is in Participation, able to keep its own Consciousness in the presence of my personality unconscious state, will now wish this personality to have as many possibilities of manifestation as it is capable of in the framework of the personality itself. This we call the third step. It is the Mi of the little octave of development of "I". One calls it Experiment. That is, the testing out of "I" in a variety of different conditions within the possibility of the personality. But not as yet used by the personality, because in the process of unconsciousness man has eliminated a great deal of potential possibilities for him even in an unconscious way. And it is now that "I" wants this personality to be as full-rounded as it can be made. The reason for that, again, is obvious. Because you might say that "I" in the experimental stage tries to groom the personality for the possibility of a change. And for that it wants this personality to be as complete as possible. The change that "I" has in mind for it is the change over from a personality to become an Individuality. And Individuality for man is permanent. His personality will die. And for that reason, "I" being interested in a similar kind of growth wants now this personality to become one in the triad in order to go over into the next one which for personality is permanent and in the process of that attempt "I" crosses its own bridge of Fa.

M1665 - Participation

I must know in some way or other the existence of myself as an instrument through which life flows. And since I'm interested in life primarily, I want to have something that can see through the form; and for that reason, that what I want to create as a guide or that what I call (- - -), then an objective (faculty) has to have the ability to be able to be aware of me and my life and will not accept the form in description but will simply take it as a form and nothing else than just what it is as existing on earth. We call that simply as manifestations of the body in order to make it a little easier to see what is really meant when I say, Yes, movements and gestures and facial expressions, all the different things that are forms of behavior. I want to find out what is "I" for me. I am not interested in myself even in the facial expressions or whatever the way it is that I talk or the way I happen to move around. That doesn't make any difference because it's only my body. What I wish to reach is something that I call "I" which will help me because it has the quality towards which I wish to strive.

So when I say, I have to become observant of that what I am, I (get) to use what I am for the purpose of the continued creation and the maintenance of "I". That is my aim, not my body any longer. It is only a means to an end. The end is God. If my life wants to grow, that is, if I understand life as it is in me, I must know that that what it is now is not at all in accordance with what it could become; or that even I dare to say it's not all the way God has meant it to be, not even on Earth. And I can formulate a lot of conditions as created by mankind - it won't help me to keep on talking about it. I want to get home,you might say. I want to be able to leave this world. I don't want to stay here forever or to have to recur or even reincarnate in order to fulfill my Karma. I want to eat my Karma so that I then can be free from that if it is dependent on my (- - -) conditions or whatever form of life has been given to me, I want to find out what it is that at the present time binds me. And knowing it, I want to resolve it because that's what I want to set free. The doors of the prison must be opened in order to let life out. That what I am is my life not the form. And we are topsy-turvy and seeing things upside down.

Of course, because we have an educated belief - such belief in the body and the person - personification of what we now call life and which is apparent in every kind of a posture and every kind of behavior form of one's self to take that at its face value as a superficial indication as if life is there and we do not go further than the surface; and we don't touch the essential values, let alone we don't ever want to touch that what is reality because reality, if it is opened to us prematurely - I'm afraid it would kill us because we couldn't stand the light of God. When one says something has to be created, it is my wish that forms in me as necessity of that what sets me free. I want to create that in my imagination first as if it is free and that creation I call "I", as a concept, functioning regarding myself and whatever it is that it becomes aware of (- - -) places my body and all my behavior forms and I let them be whatever they are because "I" would accept whatever it is. I've no particular reason to like it or dislike it. All I wish is this "I" to see in that sense - I don't want to say the word "see" because it is a sense organ word - I want it to be aware of the existence and to accept the existence for whatever it is.

This is only the beginning to start with "I" growing; and from then on, all kinds of attempts must be made with me as a person in all kind of forms of life where I happen to behave, so that this "I" can become familiar with me as I am and as I am bound. That is, an "I" has accumulated the facts - the facts of my existence as I am; and the continuation of such facts will produce in the "I" a thread belonging together, stringing together such facts which then in turn will start to represent that what I am as behavior form because the facts are, at each moment, registered in "I" gradually give "I" the knowledge which "I" wishes. And I also want - that is I myself - what I cannot as yet until my "I" can assure me that the knowledge is honest and truthful. It is only at that point when "I" has grown up sufficiently when it has been fed constantly by my wish so that it can exist in that sense and accumulate such knowledge that is then "I" will take this knowledge to me and tell me "This is you, in reality and in truth". So when my Conscience is sufficiently developed to see the difference between that what I am, unconscious, and that what is a conscious state of myself which as yet is not my own; but I wish to be my own because that is the whole reason for the creation of "I". And therefore I tell "I" - something in me tells "I" - that what you tell me now about the truth - do come and merge with me.

This we call Participation in the affairs of ordinary life when that what participates with my conscious state is a conscious accumulation of facts which are the truth for me; and this is exactly where life starts to live in accordance with a different measure because when it is based on the absoluteness, I will have a Conscience which will enable me to get along with that what is absolute and from then on, my Conscience will not have any difference of opinion (- - -). It comes to my consciousness collecting such facts. Then there are two things: Consciousness and Conscience and by constantly participating in that what I am - that is, now what my personality is, and "I" as created by me and sufficiently filled with facts about myself - "I" and "It" then will fuse and become one. And because "I" in quality is different from what I am, simply when "I", living at a higher level, has the quality of a higher level. In the presence of me, living on the level of unconsciousness, gradually that what is conscious, will win out; and that what I am unconsciously, will grow into a state of consciousness not only intellectually, emotionally, and as a result as activity of my body.

I don't want to go too far in detail about such descriptions, but this principle you must keep very clear: when one talks about Work on one's self, one means "I" is engaged in Work, in observation, that what I call my ordinary self. There is a sharp distinction between the "I" and "It". Because the "It" remains constantly unconscious. The "I", I hope by sufficient feeding, can remain constantly conscious. And there is, you might say, a relation between the two - but no mixing until consciousness has grown sufficiently so that it will not lose its consciousness in the presence of something that is unconscious. The Participation problem - that what I wish my "I" when it comes back to me on Earth, is to be present to me as I am unconscious and gradually, because of the light that comes from "I", that what is dark in me, will gradually change into light; and it is the influence of God on man. It is the over-bridging of that what is the difference between man and God in his wish to create something that can be tangible enough for Him to exist in the image of God and not the totality of all gods - because I don't know that. But I do know something that is higher than me and will then, if it can exist and remains in existence, participate in my unconscious actions and gradually change them into that what becomes conscious. It is at the same time when this consciousness develops, it needs the constant force to wish and this will develop my Conscience.

When man reaches more or less that kind of state in which there are two which are not really two but have become one because they are of the same kind - that is, that what is Consciousness and Conscience is of the same kind of life; and it exists in a different kind of a realm as compared what happens on Earth because it has freedom whereas on Earth, this body which I call "It", has no freedom, but it wishes freedom and the wish continues. When it does it will continue to create "I" and when "I" continues to exist, that what is "It", will finally become "I". The changeover for man from personality to Individuality is exactly that he becomes Conscious in his brain, then becomes Conscience in his heart and that he has the activity as the result of (Will) in order to execute that what is demanded of him. But you see, what is demanded is in accordance with the law as given to him by his brain. When it Functions Consciously, it means it has the knowledge from higher up and then man, growing towards that, as it were, eats up that what connects him with infinity and reaching finally, one hopes, in the end, in which the end becomes the beginning of that what really is, and in that end man becomes one with the totality of all life.

This is ultimately the aim of Work; but also, understand first the place of man as he is on earth and then the realization that earth is only a temporary little bit of a stopping place for his life. And whatever may have been the reason that he happened to be born here, he accepts the facts of his birth. And in that, he says, I wish to be whatever it is that can be given to me on Earth to the best of my ability to try to develop that what will set this free for me and then ultimately hoping to be fused with God as the totality of all things, or that what is Infinity.

M2216 - Participation

Fred Curchack: Could I have a task to help me understand the meaning of Participation?

Mr. Nyland: No, not yet. Do you know the meaning of impartiality?

Fred: I begin to find out more and more about it. But when I asked you a question, you told me that it could have a self-starter for my wish to wake up.

Mr. Nyland: Would that be Participation?

Fred: By - - - in the friction of bringing my inner life into contact with my outer life, and I've been trying to understand that.

Mr. Nyland: When you do that, when you bring inner life and outer life together, there is that kind of Participation. The application of Work itself in one's ordinary life is already Participation, but the requirement is that that what I bring as inner life has to answer to the three requirements of Objectivity. Otherwise, the Participation doesn't amount to anything. So I first must really know what is this "I" by experience, existing, and existing for a little longer than just a flash of a moment. When I have the possibility of an enduring existence of "I", I really can start talking about participating because the flash in itself is no participation at all. It is only the recording of that what is, at a certain moment, When it is a moment, there is no Participation. It is only, you might say, observing process. Participation means that I play a part in the activity of my body, and that the "I" being present with me, is participating in the activity, not in the flash of a moment of existence. You see the difference?

Fred: Yes sir.

Mr. Nyland: So one does not really talk about Participation than only in a little bit of theoretical sense; that it is the next step. But one has to make sure that I go to the next step with all the equipment, which I have to get from the first step. The first step is Do, and the Do includes the three-foldment: an observation process, and an impartiality concept, and a timelessness concept. When that is there, the "I" can exist with that - those three attributes. And when it then can exist a little longer, so that I can even lift up my foot, and go onto the next step, that I don't lose it when I go from one level to the other, and then when I am on the next level, that it still is in existence, and then it starts participating in my activity as I am.

Try to compare it a little bit. When Beelzebub looks through the telescope from Mars, he's not participating with the Earth, he's just looking at it, but he's also looking impartially. He's also looking with an understanding of what actually is taking place. He is not considering part of the reason why they have become like that. He states a fact of their behavior. He can explain how it comes to it. But then he says, I'm going down to that Earth and I'm going to tell them something, right on the spot. Then he starts participating. All right? You see that?

Fred: Yes, sir.

Mr. Nyland: All right. It's all right to ask for it but I cannot give it yet.

Fred: How should I most practically understand your previous answer in relationship to that friction that it created?

Mr. Nyland: It's difficult enough when you are in an unconscious state to create something that is conscious, in a subjectivity you put something that's objective; it requires a tremendous amount of force to have to keep it there. That is how you go against the grain, because your unconscious existence will try to eliminate anything that is objective, in the beginning. And it is the fight to keep them existing that will create the friction.

Fred: Yes. I understand.

M2219 - Aspiration., Inspiration and Silence

Sometimes when one is silent, you can still know that something is going on but it is not vocal. There is then a very good atmosphere among us, and it is not necessary even that you ask a question because it seems as if the thoughts continue and they don't get formulated, but nevertheless they are there. I have that feeling now, because even if you don't ask, I believe you are thinking. I feel it in a certain way. I know that what we talk about starts to penetrate gradually and that there is something that you really wish to receive and not to let it go. And that is right because with that one can be silent in the right kind of a way, one can appreciate that then the silence will give to each person room for the continuation of thought processes which of course must occur when you want to digest ideas. This is really what is necessary when one, you might say, wishes to Work for oneself, that you cannot Work all the time, that it is necessary to go through periods of digesting and necessary also for periods of preparation, that in the depths of your own heart you can then start to think, and in the depths of your reason you can start to feel.

This is really what will take place ultimately, that for the level of your being there is a necessity of an understanding of your emotions and that your emotional quality will allow certain understanding to exist in a mental sense. When the two can come together and then raise the level of your being because there is a comradeship between the two, there is a good relation then between the beginnings of Consciousness and Conscience, because both, I said the other day, are like brothers and sisters. They belong to the same family and they are growing up together under the influence of Objectivity which might come from, let's say, their parents - or sometimes one says they come from God when it is a family which then wants to go to Heaven.

All such things of course take place and for that, if you wish to be in silence and digest and to keep alive and active, that your inner life, being stirred sufficiently, will allow you to have that silence within. We talk about it sometimes in connection with Kesdjan because Kesdjan requires a silent period at the end of the Sol La Si of the octave. You see, the Sol and the La, they are activities, they are actions and reactions, or really reactions and actions. They belong to the world of

conversion, they belong to great activities of the influences which have to be digested and which come out then. That is a question and answer period. That is, how do I make out of Aspiration something that is worthwhile for me so that I become Inspired, spirited in that sense? How can I make a spirit within me which wants to start to become alive and with that aliveness that I want to do something?

And then, after I've done certain things, at the end of the octave, like at the end of a day, one wants to contemplate a little and be quiet, let things settle down, as precipitants, because the reaction is over and I want to see the results of what is left over so that then I can have a judgment, what to do for the next day. That kind of Silence is good because in that all the different activities simply settle down from whatever they have been, and the results that are reached, one contemplates about the condition of oneself, of how one is. I say it's the end of the octave, it's the end of a day. It is a consideration of how to prepare for the next day. That's why we talk, in order to have actions and reactions of Work. And then the meditation connected with it adds to the value. That's what I meant in the beginning of the evening.

Go home now with something that has fed you, that you now honestly wish to maintain. When you go home, don't talk too much. Forget for a little while your ordinary life. Of course it is cold weather. You can make a remark: It is cold. And I hope your car starts off and I hope that the ice on the road, if there is any, is not too difficult, and that you have to be careful even in an unconscious way. But try to retain certain things that have to do with the placing of an accent on that what is of more essential value and that, as you go home, keep to yourself thoughts, just a few thoughts maybe, but not ordinary business, not that what I call every once in a while just a little bit of frou-frou. It does not belong when we talk about the quest for the Holy Grail. We want to find out what is the real value of one's life. It certainly doesn't belong when you talk about the difficulties of how to create a Soul or the possibility for that, and what to do about making it grow, and how to create conditions which are most conducive and how to become simple.

Therefore I say, when you do go home, just be quiet and, as it were, file out of this room and keep, if there is anything that you have, keep it, don't let it be diluted. So, good night.

M2267 - Participation

Every once in a while His Endlessness comes down to the Purgatory, to that planet where there is suffering in the midst of the beauty of nature, where there is the reality that has to be made clear to them - and He came because they suffer. So every once in a while God comes to this Earth, and I wish and I know that I become interested in my inner life development because I know that is where I feel it, and that is where it really is touched and where I come to a concept of that kind of thing. I wished I said that it could stay a little longer because then I could pray to it any time I wished and it would be there.

This is the beauty of Gurdjieff. In creation of "I", I create a friend which is always there when I wish it under conditions which are conducive enough for that kind of a friend to be there. Because if I wish fervently, if I wish without any further desire for anything than just the existence of that what can give me, I call it more information. I call it more presence of my mind and feeling. I call it that, a friend, I say, who can tell, who can give me that information at any one time when I wish, when I happen to think about it, when I say in my life, "Now wouldn't it be wonderful if this "I" were here?" "I" becomes gradually acquainted with the expression of myself, with my manifestations. From the moments which take place as a flash of insight recording the existence of myself, and on the part of my unconscious mind the acceptance of that kind of a fact, it starts to grow by the continued wish for it's own existence, giving me a description of my behavior as I am as a human being, performing on this Earth. Physically performing. I keep to my physical appearance in order to make "I" grow. That is the school. For thirty years probably I have to go through that kind of a school to try to develop "I", to try to make out of it something that becomes substantial, which is then my own and is ready to help me in the Participation of that what I continue to be as unconscious being.

But you see it is only a little bit of the beginning, you might say, and you must have perspective about what "I" is going to do. Because, of course, it's nonsense to say it keeps on observing the physical body and nothing else. Of course it will have to do more. It has to become acquainted with the totality of my

personality which includes my feeling, includes my individuality as it is. It will have to have guidance for those two of how to grow out from potentiality into an existence, we say of three bodies existing. The "I" doesn't have to help me to teach me what I am because I am full grown physically, but it certainly is necessary to find out what I have to do with a changeover of feeling towards becoming an emotion and for a mind actually to function independently as an intellectual entity.

So this "I" has much larger function than you think. You attend to it. You think that it is all right to have a flash, an insight I say, a realization of the existence of a certain moment and the wish to continue and to make out of the little dots a line that runs parallel to the unconscious existence, but the unconscious existence consists of three different kinds of aspects. And the physical is only one. And why should the "I" pay so much attention to that physical, because that is going to die? It's very good to say you can have results, that is, I know myself a little more. And I have the result within myself of shaking me up a little bit as a personality. Any kind of a Work that I do, of course, has that kind of giving me more knowledge, and also it gives me a result that I become more capable. I'm loosening up. I am kind of de-tensing in many aspects of myself, I become more and more flexible. I will be able to do certain things which I couldn't do before, and moreover my world has enlarged because I see much and much more than ever before. That is the change that takes place already when this "I" observes even only my physical body.

But what is my physical body? By itself it has a certain desire of existence. I still have to give it a little bit of an intellect as a sub-center in order to make it realize that also this physical body exists because it has been dependent a great deal on my mind, my brain. But moreover, if I eliminate that what is my physical body as such, although it is a great deal, it also is used for the expression of my feeling and the expression in activity of the thoughts of my mind. And so I trace from that what is behavior, that what is the source - first my feeling, after a little while deeper as emotion. I trace also the source for the reason of activity of my body which is the configuration of my mind, even with associations.

And this "I", now full grown after thirty years of schooling, is able and is capable to observe the functions of my feeling center. And it will start to observe

the functions of my mind. This is the perspective I want to talk to you about. This is, you might say, what I as father am obliged to tell you. You have been Working with your physical center. You have considered it. It is a good school. It's the only way by which you will understand Impartiality, by which you will really understand Objectivity and Simultaneity, because Simultaneity you don't understand as yet. It will come gradually with the further development of the potentialities inherent in your Soul as embryo.

But that what is necessary now is to have Impartial Observation of your feeling, Impartial Observation of the thought processes, and "I" should remain Objective because it should be neutral. Then in the totality of the activities of all aspects of your personality you will be able to become totally, as it were, neutral or Objective to that what you are as a man on this Earth, and for that reason Beelzebub comes down to this Earth. For that reason this "I" participates in all my activities, including now my feelings, my thoughts, of that what is taking place in the other parts of my body which are I say still potential and where the "I" has really much more to do than simply loosening up the physical body a little bit, and making a little more understanding of what is meant by the Si-Do of the physical center as an octave. What we need is the help of how to make out of the potentiality something that becomes actual as the Sol La Si of Kesdjan. That what is necessary for the formation of the Do Re Mi. I've said, Do Re Mi is still embryonic, of an Intellectual body.

Just about being conceived by the thought fed by the feeling of a Kesdjanian, but the embryonic still in its stages before it is really being born because it's only born at the time when this Do Re Mi of the intellectual octave reaches Fa. That is what one's Aim is for this Earth: to reach Fa of that octave in order then at that point to be free totally from the bondage of the body itself, free to leave this Earth. How do I Work now? I ask "I" to participate with me. Let's say I begin with my feeling. The "I" is critical about me. Critical in the sense that that what is taking place is not as yet correct. Not critical in the sense of being prejudicial or already saying that it is not right and that criticizing that what exists, because "I" must accept that what is within the realm of my knowledge to the extent of my mind at the present time can take in whatever exists either mentally or my feeling can take in by feeling. That is my life and that is my being at the

present time. It has nothing to do with Heaven. It has to do with that what is the existence of this Earth, the atmosphere to which I'm exposed, the reactions I have to influences from the outside and the way I act and behave in an external world by means of my five sense organs. But this "I" starts to develop something else within me. It is, of course, by its own nature interested in my inner life because that is the content of this "I". That is what came from above, that will have to speak to me. That will have to participate in that what are life forms of me, not the ordinary form of my physical body.

So it starts with that what is already a little bit of an indication of the existence of spirituality in my ordinary life. And it begins with my feeling. It begins with that what a feeling is towards other people, because I cannot leave that out. I can say — I can start with an expression of my feeling or the knowledge of my feeling existing regarding all life forms and, of course, I can start with that when I include and begin with plants also, when I say everything existing is in action and that what is the form of life being expressed by means of atoms and molecules and electrons and nuclei and all the different forms that I say as a miniature of that what is on this Earth, me as also a microcosmos, and that what is the totality of whatever is the concept that I can conceive of or can take part in, as it were, as a result of experience; what I hear about, what I see with my eyes to the extent that I am in admiration for the stars and whatever I understand a little bit of astronomy and astrology and cosmology and such things that take place and I with my little bit of a brain try to become acquainted with it more or less.

But what really counts is my "I" as present to me and telling me "what about that feeling? What does it include? What is it used for, that kind of energy?" Nonsensical things about feeling, about certain situations which are not your own, about which you cannot do anything at all. Criticism of others where you don't know any better and you have no right to criticize them because you cannot even help them. Critical analysis of oneself, if one has facts for oneself which are Objective about which you then can be critical in the right way, that is, seeing that it is not as yet full grown enough. The emphasis of an "I" when it becomes observant of an intellectual and an emotional center is constantly wishing that what is now potential to grow up and out, to develop, to help to create conditions for that development.

And this "I" starts to talk to one: Look at your feelings. Look where your energy is going. Look how selfish it is. Look how the feeling constantly is interested in only in what you are doing, saying, thinking, feeling, whatever it is, with a wish for admiration from others. How much do you really give? How much do you really care for your father and mother? What are you willing to do for them? To sacrifice certain things which otherwise you would like, but now you're giving away because you want to part with them because it is difficult to part, for that reason you wish to give it. The "I" tells you about the change-over from feeling to real emotion. The real caring, including God after some time when you dare to include Him, when you dare then to pray to Him because you have given Him all your love, all your caring, all your devotion. At certain times that may be required that regardless of what you wish on this Earth: that you start to wish for that what you might become when you are - when the possibility exists of you to grow out and to die to this Earth and then to live in a different kind of - on a different kind of a level, with a little bit of more understanding of what takes place in a spiritual world. To prepare, as it were, for your death, not to be bound when you die. To know what it might be, partly by an experience for yourself, partly by that what you say, "If I experience it I will then be able to live there."

It means I have to loosen up my feeling. I have to make room for a variety of different forms of life. I have to care for animals, I have to care for plants. I can care for nature if I wish although it is inanimate for me unless I use a microscope or an ultraviolet microscope, or an electronic microscope. You see an ordinary microscope I just use in ordinary physical life. An ultra microscope I start to use when I develop emotions. An electronic microscope I can use when I develop a Soul. And this is the progress. I am still busy with my feeling to change it over into the reality of an emotional depth including all forms of life, like life is within myself, to accept that what is life in whatever form, to make such a form transparent for me so that then I can see, to be able to see through a person and to care because there is life in them, and then to help them to tell, " this is really wrong," or that "you ought to change," in such a way that it can be understood, not in anger, and not in criticism of the ordinary kind, but in a helpful description of, "can we go together perhaps?"

Can I trust you to do that when I leave you? Can I hope for that what you could become if you have enough of a wish to go in that direction, not lose yourself in a variety of other things that are, of course, of interest but they don't buy you any bread, I say, in heaven. We are halfway towards Heaven when we have a Kesdjanian body. Only half. The real reason why we wish is the manufacturing of a Soul. The beginning of that what we say is now in embryonic state and starts when the Do turns around and looks at the possibility that is the potentiality of an intellectual body as a Soul, wishing to develop it. That is the turning point.

In that Do, that Do in the mind which starts to survey all the different conditions of the compartments of the mind itself and finds many things wanting, things that do not and should not exist, things that really have no particular value than only a little association, things that exist; of course, with mental processes which are prejudicial to me for knowledge because they are based on prejudices, on conditioning, on, of course, that kind of interpretation that I really don't need. I want certain facts to be able to say: this is it because it's the truth. This desire on the part of the mind of wanting to become grown up is that what helps my Kesdjanian body to have the wish for making it possible for the mind to exist. With that I have energy which flows back from this quantity of "I" within the mind, with that what starts to function Objectively when I say: I am at school, I'm learning, I want to develop, I want to understand the evolution of this "I".

That gives the energy for the formation further of my Kesdjanian body. I've said before, the Participation which is still the embryonic state, which is the Re of that little triad, flows over into the Sol of the Kesdjan. That's where it belongs because that makes it alive. And then this Kesdjan includes the Sun in my care, not only a few little planets which belong to me in my feeling and I place them, I say: yes, such and such represent a very small little circle of myself, of people I know because they are my family or they are my friends and I care for them because maybe they could do me some good because they are helpful, they can help me at times so I will be good to them so that I don't get into a fight with them. No, it includes a great deal of what is needed to understand poverty, to understand what is necessary for alleviating the suffering of other forms of life, to consider that in an ordinary way first and afterwards to see what is necessary for an understanding of

that what is still potential as a concept of God and the Lord, also that potentiality to be made real more and more for me. Again I say I cannot with my mind or my feeling accept the existence of that, but I can only imagine because I have no experience.

A man is made for experience. That's the indication of the reason for being on this Earth, the experience which angels don't have but which a Conscious and Conscientious man has had. That is why he has become the harmonious man, and the Aim for Work is that kind of a harmony: that one understands what is when that what is potential has grown out into what may be the fullest development of itself on this Earth. Even if you think that in this Earth life you may not be able to do it all, perhaps you will have the chance to do it again and again and again in reincarnation, but how does one know? And even if I know, what help does it give me? So that I don't kick a cat when it's in my way, I step over it and when it meows I give it something to eat and I take care of it if I possibly can when it is sick, or a dog, or a canary, or an elephant. That I learn how to care. That I learn what is for me, if I were a mother, I would have mother's love for my child. That comes naturally for those who are normal. They can do it when they wish because that is inherent in that experience. If I experience my emotions, I will learn how to care for it. If I only allow it to exist. If I only wish it to be born. If I only want to attend to it that my feeling must expand. That that has to open up for the possibility of the introduction of other forms of life, my brothers and sisters sometimes one says, but humanity in a general way, man existing in the bondage in which everybody knows who is unconscious and those who wake up just a little bit see it that everybody in that sense is mechanical and they behave constantly as mechanical creatures even if they express joy.

But you see there must be the right kind of a use of a word. For instance, Observation is not a study. It's not a study of oneself. It is a state in which Observation takes place on the part of "I", receiving information which is not the studying but which is in the form of a fact existing, which is not to be judged or even studied about. It is something that exists as a fact. And that kind of knowledge is helpful because a study might indicate that there are different interpretations possible about the fact. Whereas, the fact we are looking for is complete in itself as, we sometimes say, absolute, or which is the truth. So you must not use the word study, you must say Observing. Or, to see in a certain way, or to gather information in accordance with certain rules. Now let me try to explain. Observing for me is the existence of an "I" which then is looking at an object and receives from that object certain information which means the fact of the existence of that object, without any description or classification. The process that we use is simply that that kind of Observation should have within it, made within, built in, as it were, Impartiality and Simultaneity in order to eliminate any influence from ordinary centers, like a feeling into the thought or like associations into the thought. Then we use a different word for that Observation, and we call it Awareness on the part of "I".

Awareness, we simply say, is the existence of the totality of an Observation in regard to both Impartiality and Simultaneity, which gives the fact of truth for one moment. That is an Awareness on the part of "I". Now I wish this moment to continue, if I could, not expressed in the terminology of a time length or a duration, but I say many times, as an expanding, which of course in the course of the time we are Observing can be measured by a time length. And therefore one says, "I" wished we could extend the moment into the totality of a moment as a sphere enclosing more of such moments, as it were, in one line of Observation. It's very poor language to use it that way, but it indicates more or less what we are driving at. So that then that what is now linked up with a moment of existence and which we call Awareness, starts to extend at the continued Awareness as the state of "I" which is Observing, and that we'd say then, that "I" is Awake. That is the only difference. Before the Awareness starts to exist, there is nothing else but thought,

alertness, aliveness, interest, in an ordinary sense, all of which can lead up to the possibility of an experience of Awareness.

I think one must understand a little bit more about what takes place. An Observation means the creation of an "I" which in Observation, as it were, penetrates more and more from the surface of oneself to that what are the essential values, and ultimately wishes to come to the realization of life existing within the form. I've said we call that, making that what is form transparent. That is the recognition of the existence of oneself.

That process is followed by another one which we call Participation. Participation is the recognition on the part of "I" that it exists in a form, as life being enclosed, and becoming familiar with the different kinds of manifestations, at the same time remaining completely Impartial to that. And in the Participation, as it were, being present to the aliveness of "it", that is, the body or the personality, which then represents life in a certain form. It becomes acquainted with the existence of the form, not as yet criticizing it, but only participating in the existence. That is, as it were, the center into which "I" penetrates where it recognizes the existence of life in Magnetic Center. It does not as yet move away until this Participation process has proceeded sufficiently far enough to give a reality to the existence of "I", and because of that, also of "it" as a representation of life.

And now comes the third step which is the practical application of that what now has been reached. We have, we have an Awareness which continues on its, you might call it, course within, reaching one's inner life, reaching the Essential Essence quality of life itself, becoming acquainted with the process of manifestation which of course is unconscious. At the same time being Aware within itself of the necessity of not only Participating, but becoming a guide. This guide process that we call Experimental is the third requirement on the part of "I" in telling a person, as he is, what actually is taking place. It is a process as if, at the point where this participation takes place and you might say is standing still, where it becomes Aware of the existence of "it", the Experimental period is the proceeding of this "I" in connection with the expressions of "it" as forms of behavior in which then a judgment is formed in accordance with that kind of expression.

The judgment is an Impartial Criticism. It is necessary to see that it is an Objective Impartiality, otherwise it would not exist in "I". But it also has to serve the personality to find out if such forms which are used for manifestation are becoming to a man who wishes to become Conscious, and is then already in its beginning Conscientious because it is interested in what form is necessary now for the experience of a man when he is Conscious and Conscientious and wishes to become more Harmonious.

This is what I call always going from inside out, from that what is Essential Essence again through essential qualities into ordinary forms of behavior. And that then this process of form is then translucent, since "I" is present in this Experimental period of judgment of that what is taking place which must then be coming to a man who is wishing to become Conscious and hopes that in the effort he is making, he himself changes to become an Individuality.

I call it Experimental because it is an entirely new kind of a concept. This time he is critically under Observation of an Objective faculty. It is not his mind anymore or it couldn't even be, it is an "I" which has an Objective faculty, that is it has a knowledge which is quite different from subjectivity. Therefore it has a right to judge because now the aim is that a person becomes more a person as he should be as a complete man. And that therefore this criticism is allowed to indicate what the form should be, what the tonation of the voice should be, what the posture of a man should be, how he should walk, what the expression on his face should be in accordance with this law which does not belong to the earth anymore and is no longer subjective. It will start to study a man's laziness. It will start to study a man's waste, a man's irresponsibility, an admittance that he is not living up to the requirements which are necessary for the continuation of an Awareness in which then this "I" on its way out experimenting, in experience of experience, giving then constantly the impetus to this "it", the body, to behave in a certain way in correspondence with what the Lord would require.

You see how in that sense a spiritual value must immediately enter into the possibility of any kind of a posture or behavior form of a man. That more and more this spiritual, free quality of that what he really is or would like to become or

looks like an indication of already achieving a little bit of that what is possible as freedom, that that should enter into behavior of a man as he walks on this earth. You see we're not dying as yet, we're still in that Experimental period, in that what we say is the experience to be gained by that what is unusual since it has a coloration now of at least partly becoming Conscious and Conscientious. That is a very long period for a man because there are many things to be judged, and there are many things when critically said, critically admitted, that they ought to change will take a long time even to change them.

But the constant presence of "I" will enable a man to change all his behavior forms, simply because that what is "I" as the representation of certain conditions from a higher level of Being, will because of their presence change the form which is now taken on by an expression of life on this earth into expressions belonging to life on a higher level. And therefore the constancy of the presence of "I" on its way from inside out, gradually seeing all the different things that belong to a man in its greatest multiplicity of different kinds of behavior, will gradually change such a person into becoming a more complete harmonious creature.

If we can understand this, a description of work will take on such tremendous coloration, provided Awareness remains. It can never go back to an ordinary discussion of one's ordinary mind of judgment, or the usage of certain terminology which belongs, which belongs to an unconscious state. It can never be based on any kind of ordinary ethics or morality which we are used to in our civilization.

It's for that necessary to find out what is this Objective Morality that Gurdjieff talks about. How must a man be? I've said sometimes, what manner of man am I? That is the problem that I face. And for that I need information which is not my own. When I pray I hope that God gives me that kind of truth. I do not get it, I know that for sure, when I keep on thinking about myself, when I keep on living my life as I always have lived it, even with a little bit of an indication of intensifying certain efforts. I have to have something that is the truth for me independent of any subjectivity on my part either by feeling or by thinking.

I think for that reason what Gurdjieff tells about Objective Morality is so tremendously important because it takes it away immediately from that what

belongs to earth. And it is not that one wants to negate one, one's unconscious existence, but one has to justify the existence and the use of energy in any kind of an unconscious form when one is responsible for life as energy given. And that I think is very important because we don't do enough of that. We just continue to live as if we want to spend a little bit of time, like sometimes on a Sunday, for the consideration of becoming more perfect or doing a little effort with Work.

Work itself as a method should pervade one, should become so completely mixed up with your blood that the influence of this "I" energy changes your blood into Hanbledzoin. That is the problem, the utilization of the white corpuscles for that purpose, to see that Hanbledzoin can be sent around through the spiritual or that what we call a Kesdjanian body, for the maintenance of it and particularly for the feeding of the higher notes as "Sol-La-Si" of the Kesdjanian, at the Kesdjanian level, that what belongs to real emotion, that what belongs to God Himself, that what belongs to "I" when "I" is fed by energy from above as a result of one's prayer.

This I feel is the real religion of any form of spirituality, any form of spirit Being, or that what we call simply Kesdjanian and which maybe other people call a little, by a different name, I don't care very much. Because that what belongs to me as my feeling which I wish to express to the highest possible extent, I want to make quite sure that it is pure. And my struggle is to make it pure. And I only can do that by eliminating more and more my self love and substituting in its place love for mankind, wish to help, caring for that what is alive in any form, friends and enemies, and ultimately the admiration and respect and devotion to that what is God as Infinity. Not knowing at all what it means, but simply using it as a symbolic term of the ultimate, the non-plus-ultra of Infinity in which that what is finite as form has been dissolved completely, in which life can exist as an entity by itself without any form. And we talk now about nonsense because we cannot conceive of that. We use words, we have thought forms, we have expressions, we have a body, we even say in breathing, there is a sigh and a sigh has a little bit of a sound and all the time we want to use something so that someone else can understand it and see what we are feeling.

If one could be, without determining what one should be, if one could be for oneself what one is without desiring to become different. If he could just exist in relation to the totality of all existence as life. If we could understand *All And Everything* as belonging to oneself as a representation of our life in bondage, if we could see human bondage as the main objection to that what prevents us from actually seeing, that we know we are third eye blind. That we do not understand neutralizing force as a force, and that we stare ourselves blind, because of that, on positivity and negativity and become satisfied with expressions of that kind of a high or a low nature, without knowing that an expression of emotion is an entirely different kind of a category. We use the word neutrality for that. It means simply that that what is positive and negative have not been combined, but where the forces have influenced each other, and because of the presence of oneself in between such forces, the conversion process is taking place and has formed, then, within a man a neutralizing force, which force then is pointing towards Heaven.

It is a force which enables a man to continue to go on the circumference of the Enneagram, which Enneagram because of this neutral force, becomes a spiral. Two things take place: the continuation of the circle from 9 to 9 via 3 and 6. The second is that at each point of nine reached, the distance from where it came from is, you might say, heightened, that is, away from it in the direction of what we call a positive value towards God. And at the same time, that the circumference has become smaller and smaller because a man has become more essential. And that finally in reaching the essentiality of Essence, the top of the spiral will be reached at which the neutralizing force makes contact with the totality of life in the Universe.

M2412 - Participation

Larry Sacarow: At the beginning of the meeting you spoke about the task that you gave to the people in the Construction Company about being critical of themselves in relationship to their interaction, and for myself for a long time, based on many things that you said, I've tried not to be critical about myself in order to try to develop something that could be Objective. And I'm wondering if there is a perspective that can be helpful for Work that I am not understanding about being critical about oneself.

Mr. Nyland: You know, Larry, Work is a process. It starts out with raw materials and, gradually refining them, you build something from it. And so there are different steps in Work, and the first requirement is first to have a knowledge of oneself because that is the kind of material I wish to work with. And if I cannot rely on that what is my knowledge about myself - that it is, as it were, unchangeable, that it is in that sense, absolute - I really cannot use it in any way for a foundation to build something on. So the first step in Work is an Observation process in which I want to eliminate my feeling and my mind and give really a wide range to a different functioning of my mind so that then it could function in the sense of Awareness, instead of in the sense of thinking. And we talked about that a little while. That involves, of course, that when I can be Objective from that standpoint, I can acquire knowledge of myself which is, of course, more reliable and in that sense remains absolute and also permanent.

Now the question why I want this "I" to function in that way is only because my ordinary existence with my mind the way it is not functioning at all in that direction. Because although it is mental, it is constantly interfered with by my feelings, and very seldom is there a relationship between the two of unity. So I substitute something else; that is, I wish this particular mental process to take place as an "I" functioning, and I also give an attribute to "I" of a different kind which is not mental but quite definitely emotional, and we call that Benevolence.

And now I wish by means of Work to develop these two aspects of this "I" so that when it actually starts to grow up, and in that process give me information

about myself there will be a time I'm ready with the foundation; and then I wish to build whatever I want to build on that foundation.

Now when that point is reached I change my, as it were, my mind; I now become critical about that what exists in relation to that what ought to be made of it, or for the purpose for which it has to be used. And I can say at first it has to become the foundation for the Kesdjanian body which will mean that actually my heart should function emotionally correctly. And I could also say that it should function for my mind to become more Conscious. But you see, in general, if we say Kesdjan or Soul, it doesn't matter if we call it that way. The main thing is that I want for myself something to change so that then I become an Individuality instead of remaining a personality. So that attitude for myself is to utilize the information which this "I" has given me for the purpose of a further development, and I call it one step up.

But then I have to see what actually is available, and most of that what is available is subjective, and I cannot use these subjective elements for the functioning of a Kesdjanian body when that what I then would make is subject to death. So I have to develop something that actually can prevent death having an effect or will not be killed by it. Now that process of this "I" starting to function in relation to myself we call Participation. In that process, I remain Observant, I remain Impartial, as far as the function of "I" is concerned, and I also have this "I" function Simultaneously in receiving knowledge about myself. But now it has an added function to fulfill: to select out of that what is my unconscious state, the matter of which I am composed, that what can be used for the further building up of something of a more permanent nature.

So then I become critical, at the same time there is an absoluteness in the judgement. So that the criticalness is not subject to any further interpretation and no further rationalization which would undo my criticalness and, therefore, in the criticalness I still have facts which are reliable. Those reliable facts I can use because they are now measured from the standpoint of permanency, or suitability for a different form of living. These facts now start to include manifestations because the manifestations are based within myself on forms of life existing in any one of the three centers, and now I wish to see what the form is they have taken

and to judge by that kind of a form of expression if my life actually has been expressed in relation to that what ought to be in the form of a Kesdjan or a Soul body. So I become quite critical; I remain observant. I remain in that sense absolute in receiving information which is correct, and therefore I can talk about an Impartial criticism of myself because I have an Aim in mind: that I want to use that what I now consider suitable for a very definite purpose and not the maintenance of myself.

So you see the Impartiality remains. Impartiality simply means that I'm no further interested in that what I am as an ordinary person, that everything leaves me equal regarding that; but it does not mean that I am impartial regarding that what is of a higher nature. Because if I set that out as an Aim for myself to be used for the development of my inner life, I become extremely partial to that. I even start to describe, if that what is now to be used as bricks for the building of a Kesdjanian body is actually suitable. So I must have judgement.

So, you see, I've turned around completely. In the beginning I accept anything that is for whatever it is without any further questioning, because that's me unconsciously; but now I wish to become a Conscious man, and I become very adept in only selecting that what will add and help my Consciousness. So my Aim is there, and is quite different from the material existence of my body. And since most of the manifestations have taken place within the body, there is very little that I can use of such manifestations than only to maintain it. But when I consider the question of my mind and the question of my emotional states, in that there is still a potentiality which can be guided in the direction of Conscience and Consciousness. And that is why I have to have a judgement which I first accept from an "I" telling me what is right and wrong for the further building of Kesdjan and Soul. After this "I" has given me this information as a teacher, I become a pupil wanting to apply that what I have learned in my own daily life, and that we call Participating with myself. You see, then I become ready to consider that what I actually am, not so much my physical appearance, but that what is my feeling, how it functions, and my mind and how that functions. And in relation to that, how can a mind grow up to become Conscious, and how can a feeling grow in the direction of emotion? You see, those are the potentialities.

And as I now, you might say, am walking through life with my "I" participating in my activities, I constantly try to listen to what this "I" is telling me. That is the guidance I get. The "I" is willing to tell because that is the reason this "I" was created and that is the reason I have given a great deal of sacrifice to build it up and to make it grow; because I've asked this "I" constantly during the period of Observation to please grow up because, please observe me; and I've gone out of my way to create such conditions of a continued possibility of Observation. So now I claim "I" as my teacher, but at the same time I'm perfectly open to receive what this "I" is willing to tell me, and I know now that this "I", being Objective for me, will tell me the truth. So I can take that, and at the same time this truth is in relation to the possibility of using what is potential for an actuality.

You see an "I" starts to talk in the direction of a development which is vertical. An "I" is not interested in further describing what has to be done for maintaining my life. When I enter as it were into this period of Participation, I do something quite different: I become looser and looser from that what I actually am and appear to be in my body, and the accent is more and more placed in my inner life and more and more on the essential qualities of myself. And on that basis I can listen to "I" because the "I" is not talking anything else but essentiality. An "I" is not talking superficially or about superficial manifestations. The "I" simply says, "That belongs to this Earth, but I am from above and I represent a higher form of life in some kind of a form that you many have created, but the essentiality of myself is not of this Earth." And so my wish to listen to "I" has to be very sharp, very, very considerate and very simple and not encumbered by all kind of other little thoughts and so forth which in the beginning were necessary; now they become less and less necessary. And the criticalness goes over into a wish of convincing me that that what "I" is saying is right.

You see the accumulation during that period of Participation is again a new set of facts which can be used as building blocks for my soul and for the Kesdjan. They are, of course, spiritually tinted, because once and for all I am through with my physical existence. I become more and more a part of a higher level of being. At the same time the "I" keeps on telling me what is right and I don't know as yet if it is right for me because I haven't had the experience. All I do in the beginning is to listen to "I" and I have to say, "Yes, I believe you; I think you are right." Then

comes the period partly after the accumulation of such data from an "I" in my own life, and it is, as I say, towards the end of Participation and going over into what we call the Experimental period in which I test out the wisdom as given by this "I" telling me if you do this or if you do that there will develop in you a Consciousness and a Conscience. You will be able to become a man when you now in this experimental period try to apply what has been given to you as higher knowledge.

Again at that point there is a criticalness that comes in. You see the criticalness first was on the part of the "I" and that was an impartial one. The difficulty for me in the Experimental period is that I wish to become critical also about myself as to the good application of what is this knowledge that I have received. And my Experimental period is constantly between: is it right or isn't it? Constantly trying to see that that what I am doing with my life - to consider it now from the standpoint of my ideal. So the experiment has to do with the consideration of a realization of me trying to become Conscious and Conscientious, and all the time comparing it to that what is an ideal, and during that process many times asking "I", "Am I still on the right road?"

To go a little further with it: this "I" then has taking up - taken up lodging within myself. It has realized the necessity of the unity between Consciousness and Conscience. And since Consciousness is represented by the "I", particularly when it starts to advise me, my Conscience is represented by my Magnetic Center. And since then these two united with each other become the main issue in the development of my self, I'm giving them a place within myself from where I then can - to where I can go, and where I can return from with information for my life. You see, my life is quite different then, because its not so much dependent on the maintenance and what I eat and drink, but simply I want then manna from heaven and I want nectar from the gods. Those are the two things I need and it is mainly for the development of Kesdjan. Again I say, as a stepping stone towards building of a Soul. But my life becomes much more dedicated to the possibility of its ultimate Aim: that is to become Conscious and to have a Conscience. You see, there is no contradiction.

Larry: Yes, Yes, I see. My problem, as always, has been to think of criticism on the subjective level rather than the observation of the misuse of the energy for that subjective life as opposed to the development of an "I".

Mr. Nyland: That's right. Leave the criticism in the beginning to "I" then in the presence of that criticism you will understand how to criticize yourself.

Anne Hanson: When you spoke to Larry about the process of Work, first it was seeing yourself as you were and then it was beginning to choose what's becoming. How can I be sensitive enough to know where I am in this process of Work?

Mr. Nyland: Have you listened to some of the meetings? We did talk about Participation, and you know, several meetings ago. Also, I said at that time that it is that what is the process of Observation, the first that is the first of the three, is not always pure. And I mean it in the good sense that together with my wish for Observation, I already like to try Participation out a little bit. So it affects my purity of the wish. At the same time it gives me an idea of what might come if I'm graduating to the next level. Now, there is no objection to it, provided I don't wish to sit too much on the next level without going through the lower class. I'm not entitled to graduate until I have a certain degree, reached, let's say 80 per cent; then they will allow me into the class of Participation. So I already know a little bit of what is going to be, and that encourages me to Work where I am. And since I have tasted a little bit of what is then going to be, I will know quite definitely when I am ready to have that kind of experience more in a concentrated manner. I never would worry about it. I think time will take care of it.

Ordinary life being lived in a human being will take care of it; conditions of the Earth will take care of it, because they affect a person as he is growing up, and I think all during that period there will be many opportunities in which I can ask myself, "Where am I now, am I through with where I was, and can I go to the next step and apply it? When I wish to apply it in the form of Participation, I will find out if actually I can participate. Because if I am honest, and the requirement of

Participation is that there should be an "I" constantly with me as a guide, and I say to myself: but there was no "I", although I did know a little bit about participating, then I must come to the conclusion that I went into this Participation a little premature. All right? It is a question of honesty in wanting to Work, actually recording what takes place to the best of one's ability, without having any desire to interpret it, any wish for rationalization, any wish for justification, anything that has to do with change in it so that I can live with it a little more. All right Anne?

Anne: Thank you.

Harvey: I experienced, and several weeks ago when I've heard a lot about it, but I consider it an experience of Participation.

Mr. Nyland: Dissipation of what, energy?

Harvey: No, Participation . . .

Mr. Nyland: Oh, Participation.

Harvey: Of an I. And the desire to the Work at the time, it seemed that nothing but my ordinary manifestation - it seemed all acceptable - nothing interfered to criticize it. And a part of it would fade out and then the wish would occur again, and it just seemed I would continue to talk, and my voice would talk in a certain tone - - -. Then would get lost and I wished again, a strong wish, to be able to continue. I've tried this since. And probably I've not tried this - it had a very good strong taste of a possibility for me of making Work a more integral part of my life --everyday life. And, I think - I think I will try it again in certain situations of ordinary life which doesn't really bear fruitful, and yet in simple things I've not been able to get back to - - -

Mr. Nyland: Yeah, but you see, Harvey, you forget the reason of that Participation. Participation starts with a fellow who comes to an organization, let's

say like a factory, and he is supposed to give some advice, but he was engaged and he comes to the factory. It's a little new to him, and he walks around for several days talking to different people to see what they are doing, to find out what they are worth or what is their interest and how they are, or how their efficiency is at the factory and so forth, before he comes up with a report of what he ought to do and what the management should do. This man is looking at the different aspects of the factory for a purpose of becoming a different kind of a factory. That is his aim to see what is possible in the unconscious state of a man to salvage and what can be thrown out.

When a Participation process starts, it is the first to see and become acquainted with what I am. And in that sense, of course, I will accept everything that is there even if I am close by, I don't know enough to have any judgment. But then my attitude is, in the different forms of my behavior which I live in my ordinary life, is that the wise way of spending my energy? Because the accent now comes more and more from energy available for a very definite purpose. And then I may find that there is energy that is used for the maintenance that is really not necessary at all, that there is energy that goes into tenseness of muscles, that it is not required by the particular experience. That there is energy that goes, and this is simply still Observation, in a direction where it seems to be quite useless, and not using my head sufficiently or in anger, flying off the handle, or being present to all kinds of manifestations of myself in which, of course, energy is being used. And gradually this fellow is going to make up a report about what you actually are and in what respect you are not using that what you have as a responsibility in the right way. So you see the steps have to be much and much closer to that kind of description of ideal for yourself, and to put yourself under scrutiny in what way you are not as yet what you ought to become. And that will enliven your Participation much and much more because you will see that the requirement is constant Observation of yourself and then selection of that what is there for a different higher purpose. Does that clarify it? At least it gives you a chance to think in that direction, Harvey.

Harvey: Yes.

M2500 - Participation

The main thing is, this "I" has to continue to remain aware of me, until enough data have accumulated about the actual truth of myself, until I have been able to see such facts of truth united together in Objectivity, indicating then what is me, personality, as behavior; as a form of life behaving. But of which then, there is a knowledge with this "I" stored away ready for further use.

Don't talk too much about an "I" already Participating. An "I" won't come down until you know what is Objectivity. Because if you prematurely have your "I" be present to that what you are doing and Participate, your Objectivity is gone. You're not Conscious. You're not Observing in the right way. You have already lost it, because you are so happy that, so called, the little "I" is next to you to Participate; it won't and it doesn't, because the little "I" isn't there. It's only there when there is a continuation of Objectivity and that wish being sustained by your Magnetic Center. Then there is a chance that an "I" can be present for a little while, maybe, and maybe at that time can give you information about yourself, which is then the information you need as behavior, not as a fact of your existence only.

M2506 - Participation, opening door to inner chamber

Robert: It's Robert Sternau.

Mr. Nyland: Yah.

Robert: I was wondering how can I learn to open the door to my inner chamber of myself?

Mr. Nyland: By being quiet and see if you can open it. It's a door that hasn't been opened very much, you know. Accidentally, yes, without your knowledge, and for whatever reason you don't know either. But there have been experiences, I think, in each person's life where that door happened to be open and you had an insight in that what is really the reality of yourself. And sometimes there is a chance that one is in touch with that kind of life.

Now you ask how can I open it? No one can open it unless it is of a quality which is equal to that what is within. The quality sometimes I say can come when there is an "I", which penetrates deeply enough to reach this inner inner sanctum. And then the quality of what is inside equals the quality of the outside, and an "I" can open it. If I have a sincere wish and I can grow up and I then, in the growing up, develop something of strength within which I call objectivity, which becomes part of my life, then I ask that, as "I", to enter within me to see if it can help me to change. I call it sometimes then Participation in the ordinary activities of my unconscious existence. I will allow it and then be open to that kind of influence, wishing it then - that is for myself - wishing this "I" actually to come together within my essence, and not to leave any stone unturned to reach that what is the reality. I compared it with, as I've said, with the function of the charming prince and the sleeping beauty. The sleeping beauty is not so easily disturbed, and I cannot go within just to say I'm going to wake her up. You understand?

Robert: Yes.

Mr. Nyland: It's right. Pray. Pray to Work. Pray to remain serious. Pray to remain really interested in that kind of reality for yourself. So that that gradually can start to guide you, so that then there is a possibility of a Consciousness. That what really will help you is your Conscience. That will help you to measure the different - the activities on the part of yourself, the way you will spend your energy and let it go by the board of review, in which that what is now passing by is your life, as expressed, let's say, during a day. And at the end of the day, it is not passing judgment, it is just a recapitulation: how did I spend my day, my energy in the three different forms of my personality? It is not that I have become convinced that I should have used them differently, because the fact that I used them the way I did is an indication of the state of myself. I never can say, I should have because the fact is I cannot, I didn't.

I can say - I wished I might have but that is different. And so, when my life of one day passes by in review and I sit just on a little bench, not on the bench of judgment, and I see it and I say I come to myself because I'm free from it, I don't have to live it again. During the time when I lived it, I was attached. Now I am free, it's gone by. Still I remember and then I say, maybe I should not have done that, not the way I did it. Maybe I should have used different kinds of words; maybe my attitude should have been much more kind; maybe I should have prevented such a thing from happening but I was lazy, or I was too late, or I really didn't know exactly how to do it. And I know it now, I should have known it then - apparently I didn't, I wished I had known it then. And so I see the expenditure of the energy of my life pass by. And from that, before I go to bed, I will say, I hope maybe tomorrow, I can be more open to the possibilities which didn't exist today and I didn't use. I hope now that tomorrow, if they present themselves again, that somehow or other something in me will become more alert to it. And then I hope that there can be something really aware of me doing it. All right?

M2566 - Participation

I'm only interested now in an "I" observing. Then I have the totality of my personality. Then I know what is what. And no one can tell me different because I have it all recorded as it were. If I say indelibly, does it mean that at any one time I can recall it for its own truth? Maybe not in the beginning, and maybe for a long time that it will be really that way available. When it becomes available, when it is actually such that it is ready, ready there, and that it is not defiled, that it is still pure, that is total acceptance of my personality. That is the aim. That is the long road. It will keep one busy. But you add each day a little more, a little brick to that kind of building of your knowledge. And, in reality, when that is objectively recorded, the knowledge goes over into an understanding of the totality of yourself, what you are as a human being. Then you have reached within yourself as far as you can go; you've come to the source of your own life. And now you know once and for all what it is to be brainy and brainless, to be emotional and to be free from emotion, to be a man as a body and to be able to sacrifice the body.

These are the states that of course one must experience. Only at such a point one knows what total acceptance is. But then, with total acceptance, it really begins. Then my life begins. Then I start to build. Then I'm under the influence of Great Nature. Then Mother Nature is finished with me. It has given everything and I know everything. She cannot tell me anything else because I already know it. I have investigated it myself. I know it for sure. I know it also for the truth. And Mother Nature cannot fool me anymore, and she cannot put me further to sleep, and she cannot create all kind of temptations for which I would fall. Doesn't matter anymore what Mother Nature at that time is going to do to me. I remain. What does it mean? Not nature - the forest, and the trees and the lakes and the oceans - nature in the form of all expressions, including all human beings, including friends and enemies, including those I respect and including those that are still too small and growing up. All of them cannot tell me anything else anymore about myself. Try to understand that because it is a tremendous statement. That is freedom. And at the same time it is self-reliance, self-knowledge, self-remembering, capital 'S' - my Self. That is then on the throne within myself. And now I begin. I return to this Earth because it is almost as if I have left it. When I have actually realized that

what I am totally, then I know I'm free. And it is as if I already have died to that what I am on Earth.

When I return to Earth I do it for one purpose: to make my life more adaptable to the condition as I will find it on Earth. I say sometimes, I come back to this Earth because now I can fulfill my Karma. In my unconscious state I do the best I can. And sometimes by accident, sometimes by a little bit of insight, I realize I ought to do something and I do it. But when I once and for all know what I am, I really can go to town because I know what are my failures; I know where I am not a man; I know what are my qualities. I know all my characteristics. No one can tell me that I'm a liar, I know I am. Hypocritical, I know I am. Vanity, I know. Self-love, yes of course. Insisting on this and that, obnoxious, yes, that's right. I call it by such words because it has no further meaning, it is just a state that is described by means of a word. I can say you have a blue dress on. Yes it's blue, I know it. There's nothing to be said. Don't ask me if I like it or not. I don't like it, it is a dress. It is my body, my life is now important. And with this life - inner life - I start to grow up.

Now everything changes. I call that Participation of course, it is that I continue to remain Awake. I am aware with myself at any one time whenever it may be necessary; and at times when it is not necessary and I just walk around on this Earth and I can afford to be unconscious, I stay unconscious. Why use energy when it - (of) a higher nature - when I can use it with a simple something? Why pay more than two cents when I can get it for one? If I start to Work that way then I really start to Work because that means building. That means using the foundation I have for something to be built on. Then I can consider how to complete my Kesdjanian body. That is the first job I have. It's not building a house. I have to learn first, almost I would say, how to renovate, or how to put a roof on a framework, I can frame a house because my Kesdjan is partly framed - unconscious foundation, a little bit of 2 x 4's here and there, but no roof. It is not finished. And that's my first job in construction, I have to learn the trade, and I learn it by means of my feeling. I make my feeling now behave in the presence of everybody. Of whatever condition there is I say: yes, I will. There is no dislike, I don't care. I do, that's important. It's not that I want to wash the dishes or not. I do them. It is something that has to be done for all kind of reasons. I can say it is too

dirty, or there are bugs in the sink, or it is unhealthy for me, or psychologically, I cannot stand it. And whatever it is, it's okay, I can explain it. But I do it. I become very simple.

In that time I become really serious and in earnest, sensitive within me, essential. That is when I can afford to become essential. I'm not dependent anymore on too much of the outside world. I can afford even to withdraw because I know that I have a task; I will fulfill it. The simplicity of my Work means I have reduced the requirements of ordinary life to a minimum. I'm still interested in everything that happens to come around. It's not that I'm withdrawing but I don't attach the value to it I used to attach, because now I say I can afford to be within, essential, and exploring the origins of my inner life. That I wish for building blocks for the Sol La Si of the Kesdjan. That is how I begin. I look for that kind of raw material within myself with which I can build the ability to meet people, the ability to go along another mile when they have asked me only for one, the ability to understand them in their feeling-behavior, their emotional states, their suffering, the way they are, to perhaps help them at such a time to come to certain conclusions and give a little kind of advice, of how they should look at themselves and not feel sorry, not to waste any time in ordinary sense of feeling or interfering with the affairs of other people, or to have jealousy, or as I say this kind of nonsense that we talk about, like gossip. It's not necessary at all. Now we have started to build. Now we Participate in the laws of Great Nature. Now we start to Work really, to build with real bricks, to build with solidity, to build with an aim for permanency. I don't reach it with Kesdjan. I hope for it, I don't; it will also die. But I extract from it dexterity. And now I approach after the Soul.

Of course I build at the same time. I already begin a little bit because I cannot help Working on my Kesdjanian body without a little bit of Work for the Soul, because I extract constantly from that the real wish and the existence of that what ought to be and should remain my strength for the wish for building a Kesdjanian. So there is already a little bit of a Soul. There is of course my mind. I said the other day I make it turn around. I make it now become desirous of conquering new worlds. I want it to become interested in adventure of wanting to grow up and see what is actually worthwhile in the rest of the cosmos. That's the aim of a Soul. I build something, like Ship Occasion, which can go interplanetary

and can even go to the planet Karatas. I only used, in between the Earth and the little planet, the Ship Karnak. But then I have graduated. Now I can use the Occasion. Any occasion is good enough for building a Soul. I must learn to extract from it what is of that kind of quality, and I must learn how to make it. Building a Soul is a synthesis. Out of all the raw materials which have been given, out of that what is the characteristic of an understanding of that what is, out of that what has been given as insight from Above of how to build, out of that what I now find in circumstances using them, you might say, as the cement which holds the bricks together, I build a wall of Infinity: endless, constantly seeing this Soul, in its growing, growing up, wherever. I've lost track of directions. I don't (know) anymore where I should say the Soul goes. It goes everywhere. It starts to expand. It is like a moment. It is not anymore a time, not subject any longer to time. It is something that must continue to grow. You understand, maybe?

These are aims of Work in perspective. These are the aims that one should remember once in a while when you start haggling a little bit. You must know that on Tuesday I want only a discussion of Work as we use the tools for it, discussion of what is Work. I don't want you to talk on Tuesday about Work itself. I don't want to go into all kind of reasonings why you should have a motivation, and trying to convince someone. A Tuesday comes with a wish to find out what is Work and you must give it. I have talked about it several times. You don't know it yet. Next week I will have Tuesday. I will try to make a little seminar like we have had, and I will try to adhere very, very closely to just talk about what is the tool, what is meant by the different terminology. The tools are that what is my capacity, my ability to use, for the sake of Work, what is engaged of me, my personality, when I say "I" wants to be Aware of me. So that is the tool, and for that reason the sharpening, for that reason dexterity, to know how to handle myself, what it is for my personality which I say then: how can it create conditions which are conducive for Work; without talking about Work or results? In what condition should I try to apply these kind of thoughts? And am I clear in the thoughts themselves? What do I mean? And then you can talk about "it", you can talk about this wish, you can talk about that what is observing, you can talk about your brain, you can talk about the place where it might take place. You can talk about your emotional wish for something to be present to you as if then, when that is present, you, yourself, I said the other day, the emphasis is on "it". And with the so-called intellectual approach

the emphasis is on "I". But afterwards "I" and "it" must become together, and Work together so that there is, in that kind of Participation, something that is good for both.

When I say Sol La Si and next to it Do Re Mi, that is the working together; that is the simultaneity I'm talking about. That is immediately to have that what is an awareness be aware of the totality of all things taking place at that time of my experience. Of course it is difficult. You have to forget all about concepts of time and dimensionality and all the different things of distance. I must not allow that. But what is spirit for me, when it does not have that kind of a quality, at least enhanced, of a possibility of condensing within a shorter space that what is the distance between two points? Or what is the proximity of a person? What is the actual entry into a person? What is that what is meant by different, let's say, bodies within one? They become simultaneously existing within. All start to function at the same time.

When we talk about development of the mind to Consciousness and the development of that what is now a little bit conscientious to a real Conscience, when I talk about such a relationship as between male and female, positive and negative, then you must understand that when that becomes one, when that starts to function as one, as one kernel expressing itself once in a while in one direction or the other like different windows, different aspects, it is still that unity. I talk about simultaneity of action, simultaneity of thought, simultaneity of feeling. When we talk about being of a higher level, towards which one wants to strive when one is more and more in the direction of going to become a Conscientious and Conscious man with a Will to become really harmonious, what is that as a Being? The totality of that what exists united within a man to make one unit. One, two, three, back to one, out of the three, then it's progress. The place when it takes place is Fa. And the next unit is the Sol La Si. That comes from the Do Re Mi. Progress - the three, three-foldment.

M2596 - Participation, Experimentation

Life is only real then when I am, belongs to a different sphere. It belongs to a real acknowledgment of the state in which I am, with all my so-called shortcomings, all my vices, all the different things of self-love, vanity, tendency, pride, things that are constantly in the way of seeing myself for actually what I am. And this Amness that we talk about in the *Third Series* is an Amness of that what "I" in reality is, and it has very little to do with the manifestations of that what is aliveness. It has to do with "I" as being alive, in that way existing an "Am". It is not a description of a human being. It is a description of that what belongs to a human being when he wishes to find out the reality of his life for a further possible development of himself. That's the meaning Gurdjieff gives this "I Am."

If one doesn't do it, if you don't separate it, you are liable to have just a little "I Am", like "Ave Maria", saying it, saying it, saying it, saying it without any rhyme or reason, without any intensity, without any feeling of actually what is this truth of my Amness.

Because it must be understood when one talks about one's Being, it is not easy to talk about. It is something quite fundamental. It is not just a little behavior form. It's not just something that belongs to an exchange, or a communication between people. It's quite different. It's something that belongs to one's private life, about which one does not wish to talk, about which one sometimes is really ashamed. When one is really sorry that one cannot be what one feels one could perhaps be and wishes to be, and the incapacity, the inability to be that, and to suffer because of that inability, not having learned as yet enough of an "I" existing and letting it exist, and being as the beginning of one's Being, and submitting to that all the different manifestations of one's ordinary personality existence - all of them, not excluding any, particularly those little forms of behavior which are disgusting, which even from an ordinary standpoint are horrible to look at. Where one is in a certain state sometimes seeing what is that kind of reality of my personality as behavior form, that sometimes you would like to spit on it; that you actually would hate yourself for the way you are. But you see, what

does that mean? That, together with that, there is something else which tells you what might be. And it is that realization in contrast with what one is, even if you accept what you are, that it is so far removed, the same way as hell is far removed from heaven. And we don't live in heaven. Thank God we don't have to live in hell all the time, and there is a chance of Purgatory.

Purgatory is *Third Series* work. It's a realization of the existence of that what could be and ought to be in accordance with the rule of Objective Morality. But it isn't, and we are not the proper examples of it, because of Mother Nature not wanting us to be that, keeping us here, or the consequences of the organ Kundabuffer instilled in us in order to keep us asleep. Then dampening the possibility of a development of one's mind so that the mind becomes just a little automaton, registration of certain facts from the outside to which we automatically start to react. That is the mind at the present time: no originality in thought, no possibility of deepening unless we start, and it starts to steam with your head, and you get too tired, and you get a headache. And there are all kind of objections because you will fall asleep, actually falling asleep; you cannot hold your eyes open anymore. All that prevents one from really entering into the Kingdom of Heaven, even when it is so-called available on Earth. We have to learn these kind of things to distinguish what we are talking about.

We're not talking about ordinary life any longer. We're talking about an aim, talking about how to be, as a human being ought to be in relation to his God, not in relation to his other friends and people. It is not important. There are thousands of ways you can develop that if you want to. Thank goodness there is a certain section in Work that also has the same object. But in that object there is the necessity described of having an "I" with you when you change your motivations and you change your behavior. We call that Experiment. As you know it is preceded by Participation. Participation simply means to be awake while you are living, and to try to keep this "I" present to one in ordinary forms of behavior.

You see, you don't make those statements so easy, because you are, every once in a while, allowed to see what you are and think about it, and come to

certain conclusions about it. But this damned rationalization process, that always creeps in from the mind, will not allow something to exist that you really don't like, although the signs point in that direction, even if you would want to admit it, you don't know what to do about it. And you try to live through it and simply accept it, you say, but you don't accept it. Because if you actually could accept it, the introduction of Objectivity would make you free from that what is.

There is a tremendous difference which you must remember. Work will give you, in time, the same solutions that any other desire on your part may want to pursue. It doesn't matter what kind of religion, what kind of philosophy, what kind of therapy. It will always give you knowledge of yourself, but that knowledge will be permanent. That's a tremendous difference. And I wished that you would keep that in mind, simply that you haven't gone far enough to actually Experiment in that period, that you haven't even gone far enough to try to Participate with an "I" in that what you are doing; that simply means that you haven't Worked enough.

When we talk about Being, we talk about the existence of an objective faculty functioning many times during the day, and many times continuous. And therefore it is not an easy matter to come to this meeting and talk about Work in that sense - a description of the level of your being, of what you actually are, and to talk about the truth. That's why I felt it is better to explain more and more what is the aim of this group without touching anything that is necessary for other groups. It's good. Thank God. They must exist, because you have to go through the beginnings of this kind of life-giving force, or the elucidation and what is meant by being free, or becoming free. It does take a long time. We say that, and we know it, but when we're honest, it seems sometimes quite impossible to reach even the state of Participation.

In Experimentation, you apply that what you are as a human being in surroundings which are not as familiar to you. As I've said before, climbing a mountain is not familiar to you, but it will extract from you certain attitudes, certain way of behaving, certain way of how to meet conditions which are unfamiliar. When you attend a sales conference of a large organization, where there are five hundred or so people together in one place like down south in Virginia, and have to consider the conditions of the company, of what to be done

and what is now and what the technical information consists of, and the different types of people who are there, not only salesmen - people with a variety of life in organizing, in administration, in accounting, in technical knowledge - all of them having to contribute to that totality of information exchange; one feels every once in a while, out of place, because it is not so easy to adapt yourself to such conditions. But they do exist and they are extremely useful for a person, particularly when he is, as it were, forced to do it. We are lazy,. When we are not intentionally wishing to do anything, we don't do it. But when there is something like a command from outside telling you, and sometimes incidentally paying for it, then you are willing to do it. The strength should be within a person, willing to do that what he sees is necessary for himself to do. And that it has an enormous advantage which you don't get when you have to go to a sales conference and you hate it ever after. Even if you behaved like a nice human being and you did your task, it is - that is, it did not come from within yourself.

A wish for a Being must come from within a person based on the realization of his slugness, of that what he actually is as a human being, not worthy, very much, just enough to be able to live on Earth; not at all equipped to go in the rest of his own little solar system; being constantly thwarted even in his attempts; and having to admit that he is asleep practically all the time. That is the one thing that first has to be understood: that one does not want that. If that's the case there is within one a desire for freedom. This desire comes from God. That is the realization of being a child of God; realization of life existing within one, and such life being part of the totality of all life existing in the universe, and a man becoming a part of that. That is, a partition - partitioned off originally, apart from it in the beginning, but now realizing that it is that, in principle, as unity. And that realization for himself gives him a desire to continue on the road of his freedom. It comes from inside out. It is not laid on him. Because if it's from inside out it is permanent with him in his life, because it comes from his Magnetic Center. It comes from that kind of a wish for freedom in the realization that the bondage is one's behavior, and not knowing exactly what to do about it, even if you do see it, you don't know what form of behavior you do choose, because all of them are unconscious and all of them are alike in bondage.

Magnetic Center has a possibility of an understanding of a different kind.

That's why we call it spiritual. That's why we call it, from the very beginning, that what is necessary to understand in Work. That is why Gurdjieff talks about this kind of, let's call it, preparation for his Work. What did he do when he was young? Walked around and picked up as much information as he could from his father and his teachers, and the different people he came in contact with. And then, at an early age, went out...twenty years. You see, you cannot just dismiss that. Twenty years of search, trying to find out what was available of esoteric knowledge, under all kind of hardships. If you read the *Third Series* you will see it. Many times in danger, but continuing, and not talking; not as yet starting with a little group. Only people who were seeking for the truth - that was the group. That was the time necessary before he started to do anything in St. Petersburg or Moscow. Because, by that time, he knew everything that there was to be known, and all that he had to do was to put it in a form to make it applicable to the philosophical thought of the West.

That is a difference you see. It is not fly-by-night. It has been in existence for many years, and it has been tested. And when Gurdjieff talks about Belcultassi and the other different personalities in *All and Everything*, how they try to establish, first, the validity of their thoughts, in making small groups, and then a little larger, still under control, and wanting then to find out if that what originally was found, applied to a variety of different types of people, touching -not the behavior - but touching that what was within each person as the beginnings of his Being, or that what was his Magnetic Center as the central point of the validity of his own truth. Gurdjieff knew what he was doing in putting things finally into a form, waiting until the end of his life to publish *All and Everything*. It is even remarkable that he saw the proof sheets of it. How many times over the years that there was a plan: oh yes, we have to look for a printing shop, we have to find out. Unnecessary trips we made in the country to visit little bits of this and that, I would almost say, Gurdjieff having absolutely no desire to print it, than only to go through these kind of preliminaries, extending them over such a long time, until the time was really ripe to publish it. And then, in a year or so, we did it. And it was done before he died.

Try to remember that in Work we start with Observation. We start with the development of a conscious attitude towards oneself, becoming conscientious as we learn.

We start, then, on a new phase of having that what is godlike present to myself: my self, unconscious human being - correcting me, telling me, showing me, indicating what is wrong from the standpoint of objectivity, not from the standpoint of ordinary life; what is wrong from the standpoint of the presence of an "I", being with me, and seeing, and recognizing, and becoming acquainted with my way of behavior. And I, as an ordinary little bit of a human being, wanting to listen because I've said, and made up my mind: sooner or later I am going to be a man, because that is what I wish; that is my heart's wish, I say. And because of that, I listen to this "I" telling me all kind of little things, and they don't mean very much. And I rationalize it; "Oh no", says this "I", don't rationalize. That doesn't belong here. I will walk with you for one mile explaining; I will walk with you for another mile, wanting to hear your answer.

That is the idea. That if one is Participating, it is part of a plan of the life of one's Being. And then with that, you become acquainted with yourself. And you see your life in all the little bits of tendencies, and the big things you do, and your behavior, and your attitudes, and the sayings you have, and the cliches, and all the different things that are nonsensical, and still come out; and about which you have no particular control because that happens to be automatic. But you see, it's necessary to see these things without criticism, because your "I" is not critical. All it wants is to point it out. It says, look look, such are facts. They are facts you cannot, you don't have to condone. You can say simply it is a fact that is there. You don't have to change it now. You can say it again if you like, for the second time, but then, try to be present to it. If you wish to say it, you can be present to that wish, and then say it consciously. If that is what you wish.

If whatever you wish to do is a result of your wish for life, if it is a result of the tri-unity of your three centers combining into one; if your wish is equal to a prayer, wishing to be in the presence of God - to be able to listen quietly, and in silence, and carefully, not to miss the tone of His voice, not just what He is saying, but to know what actually is meant by that kind of a tonality - that then a person

can start to live a little differently, because he can see that his life is ahead of him, instead of already past. And that that what he has had already as experience can again be experienced, perhaps in a little different way, or perhaps giving him a fuller meaning of what was meant by the experience originally, but he passed it by because he was asleep. This time one starts to want to wake up. And constantly then, many times - I say not constantly; you don't do it constantly; you do it several times, let's say. Being reminded, seeing others, contact with them, hearing yourself; and you judge a little. You have to because you're sure that what you are doing is not as yet conscious. And you ask for guidance. You ask someone to be present to you, because you can't do it. You ask, as it were, for God's help: Come down to Earth and tell me about me, because I know I'm asleep and I'm just dreaming. And I don't understand my experiences. I wished I did understand them, because why do I have them if I cannot use them? Teach me how to use that what I dream about. And then this "I", that is a call for an "I" to come, because that means this "I" feels - it is a strange word to say that - feels that it is needed. Because, you see, that is what we know of ourselves.